

J. J. Jonath & Coll Mag. 1756
T. Birch. 1756
Holy David

AND
119c

His Old English Translators

C L E A R ' D .

CONTAINING,

- I. Directions for the more Devout Use of the *Psalms*, and a short Historical Account of the Translation and Translators.
- II. The *Psalter* or *Psalms of David*, after the Translation of the Great Bible; Pointed as they are to be Sung or Said in Churches: With large Explanatory Notes.
- III. A General Defence of this Old Translation, in answer to all the Objections and Cavils that have been rais'd against it.

I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also, 1 Cor. xiv. 15.

Nec verbum verbo curabis reddere, -----

Horat. de Art. Poet.

L O N D O N :

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PREFACE,

To those who Worship God according to the Liturgy of the Church of England.

MY design is to render that Translation of the *Psalms*, which makes so considerable a part of our Publick Worship, more fully answer the ends for which it was intended, namely, the Devotion, and Edification of the People: To which purpose, I have put some Notes, and Paraphrases in the Margent; by which I endeavour to explain those Words, and Sentences, which may not so readily be understood by every Reader without some such help. And further, I have answer'd those Objections, to which this Translation has been thought liable by some; In doing which, my intention was not only to vindicate it from the Cavils of our Adversaries, but to make it better esteem'd by those of our own Communion: For it is to be fear'd, that our Psalter may not be used with so much Zeal and Devotion as it ought, while many have entertain'd too mean an Opinion of the Translation. What I have said by way of Defence is put all together at the end of the Book, to avoid confusion: I shall at present crave my Readers patience to say something of

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- I. *The Psalms themselves.*
- II. *This Translation of them.*
- III. *What is here offer'd by way of Explanation.*

I. The Book of *Psalms*, is a Collection of Forms of Prayer, and Praise, and Holy Meditations, composed by *David*, and other Divine Writers, for the Exercise of the Devotion of God's People, especially in publick. There can be no room to doubt, that they were so used by the *Jewish Church*, and *David* who Composed the greatest part of them, did himself design them for this purpose, as appears not only from the Titles, and the very Words of many of them; but from the care he took that several of the Families of the *Levites* should wholly, or chiefly apply themselves to this part of Divine Worship, 1 *Chron.* vi. 31, 32. in which he was afterwards followed by his Son *Solomon*, 2 *Chron.* v. 11, 12. as likewise by *Ezra*, when he undertook to regulate the Worship of God, after the return of the People from the *Babylonish Captivity*, *Ezra* iii. 10, 11.

Our Saviour, who never shew'd any inclination to alter, where the reason was not very apparent, was so far from intimating any dislike of this Practice, that he, with his Apostles, concluded the Solemnity of the Passover, and the Sacrament of his Body, and Blood, with a Hymn, *Matt.* xxvi. 30. that is, with the cxiii, cxiv, cxv, cxvi, cxvii, cxviii, *Psalms*, which were called by the Jews *Hallel*, or, *Hymn*, and used at all their great Feasts. Nay, tho' he had the Spirit without measure, yet he chose to perform his last Devotions on the Cross in the words of *David*, rather than his own: For he cried out in his utmost extremity, [*My God, My God, why hast thou forsaken me,*] *Mat.* xxvii. 46. which are the first words of the xxii *Psalms*. Dr. *Hammond* supposes, with great probability, that he did not stop here, but rehearsed a good
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part of the Psalm, if not the whole. As he, among us, who should say, such and such Persons sung *Venite, exultemus*, or [*O come let us sing*,] would be understood thereby to mean the whole xcv Psalm; so when our Saviour is, by St. *Matthew*, recorded to have said, *Eli, Eli, lama sabachthani*, or, [*My God, &c.*] this may reasonably be supposed to be the meaning of the Evangelist, that he rehearsed the Psalm, which begins with these words. It is certain, that the Ancients, and even our Forefathers, since the Reformation, did thus distinguish, or name every Psalm by the first words of it, (as appears from the Table at the end of the *Vulgar singing Psalms*.) And it is most probable, that this practice first came from the *Jews*, who called the several Sections of their law by Titles, or Names, consisting of the Words with which the Section began; and for the same reason may justly be supposed to have given Names to their Psalms after the same manner. But further, we are assured, that the very last words, which our Saviour utter'd with his dying Breath, were a part of the xxxi. Psalm, *ver. 5.* [*Into thy hands I commend my Spirit,*] *Luke xxiii. 46.* And surely, nothing so great can be said of any other way of Worship, as must in justice be said of the use of Forms, and particularly those contain'd in the Psalter, namely, that our Saviour himself did thus perform his Devotion, when he was finishing the great Work of our Redemption, and did in this manner pour out his Soul upon the Cross.

The Apostles did in this, as well as other particulars, keep close to their Master's Example. And the Church in all succeeding Ages has made the Psalter a great part of its Devotion; and therefore they, among us, who have laid aside the use of the Psalms, as Forms of Prayer and Praise, have, in this respect, departed, not only from the Church of *England*, but from all Churches, not only of the present, but past Ages, and even from *Christ Jesus* him-

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self. They were led to this by an Opinion which, more or less, is held by all our Dissenters; namely, that ['Tis unlawful to Worship God by a Form]; and the only reason they had for this Opinion, so far as I can see, was, that the Church of *England*, from which they had resolv'd to depart, has always thus worshipped God. They who first made the Division, I mean the *Presbyterians* have made it appear, that they did not in reality think Forms unlawful; for they have, and do yet very often use, not only the Lord's Prayer, but the Forms of *David* too in some measure. The *Independents*, tho' they have not only laid aside the Forms of the Church, but that of *Christ Jesus* too; yet do likewise sing some part of these Forms of the Psalter, so often as they assemble for Religious Worship: These Men act, as if they thought it lawful to Praise, tho' not to Pray to God, by a Form, or, as if 'twere allowable to use the Forms of *David*, tho' not that of *Christ Jesus*. Others have indeed pursu'd this groundless Notion so far, as not only to reject the Form that our Lord prescribed; but those of *David*, and the other Psalmists; I mean the *Quakers*, and many of the *Anabaptists*: And thus, tho' they do all sweetly agree in condemning Forms in general, yet they are as much at variance with one another, with Reason and Scripture, as they are with the Church of *England*.

In stead of disputing the Point with these Men of new Notions, I shall desire those who daily Worship God by singing, or rehearsing the Psalms, to comfort, and encourage themselves in this Holy Exercise, by considering, that they perform their Devotions in those very Forms that were us'd by [the goodly Fellowship of the Prophets, the Holy Company of Apostles, the Noble Army of Martyrs,] and by the Son of God himself, while he was here on Earth: In those very Forms by which [the Holy Church throughout all the World] has and does of-

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fer their Prayers, and Praises to God; and in which we are sure we have the Company of all Christians, of [all that do any-where call on the Name of the Lord,] excepting some misled People on this side of the World; and that we use that very Translation, which was so much valu'd, and rais'd such a flame of Devotion, and Spirit of Martydom, in the Breasts of our Forefathers in Q. Mary's Days; That we sing or say the Psalms in those very *English* words, with which many of those Holy Men spent their last dying Breath; and with which we shall not willingly part for the sake of a *Hebrew* Criticism.

In a word, the Psalter is one of the most valuable parts of the best Book in the World, the Holy Bible, and contains great variety of Forms of Devotion, fitted for almost every Occasion, both Publick and Private, and those above all exception, as being indited by Men divinely Inspired: and as it is in itself most excellent, so it has accordingly been esteem'd by all competent Judges; for it may justly be asserted, that the Psalter has been oftner translated, written over, and printed, than any other Book in the whole World, not only as often as the rest of Holy Scripture, but frequently in Volumes by itself, or with the Liturgies of the several Churches, both ancient and modern.

The pious Reader is further to observe, that the Psalms are to be read, not only as the rest of the Bible, in order to believe and practice the Holy Truths contained in them, but, so far as may be, with the same affection, and temper of Mind with which the Holy Penmen Compos'd them: which cannot be better expressed than in the words of St. *Austin*, [*Let the Heart do what the words signify.*] That I may a little explain my self on this subject, I shall consider the various Matter of which the Psalter consists, under these following Heads, *viz.*

*Conc. 3. in
Psal. xxx.*

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- I. *The Happiness of a pious Life, and the Misery of a bad One.*
- II. *Admonitions to Holiness, and Cautions against Sin.*
- III. *Professions of our dispositions to Vertue, and resolutions of leading a pious Life.*
- IV. *Confession of Sin, and begging Pardon for it.*
- V. *Prayer for Grace, and whatever is necessary for our Souls and Bodies.*
- VI. *Acts of Faith, and reliance on God's Providence.*
- VII. *Acknowledgments of God's especial Presence with his Church.*
- VIII. *Prophecies of the Messias.*
- IX. *Complaints of the Malice of wicked Men against the Church.*
- X. *Imprecations against such Men.*
- XI. *Praises, and Thanksgivings,*
 1. *For the Works of Creation.*
 2. *For the Works of Providence, especially in delivering his People from the rage, and fury of their Enemies, and all the miraculous Favours, which he shewed them.*
 3. *For the Benefit of his Word, and the knowledge of his Truth.*

I. I first mention the Happiness of a pious Life, and the misery of a wicked one; not only because there is a great deal said in the Psalms to this purpose, and the Objections against this Doctrine are particularly answer'd, (*Psal. xxxvii. and lxxiii.*) and the very first Psalm is wholly on this Subject; but because I think that one of the greatest Advantages, that is to be gained by the constant and hearty use of the Psalter, is the settling in our Minds this great and weighty Truth, that there is no real and lasting Happiness, but what proceeds from the Practice of Religion; and therefore these parts of the Psalter should be read, or sung with a serious, and attentive Thoughtfulness,

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fulness, and with a Heart freed from those Prejudices, which the Devil and wicked Men have rais'd against Religion.

II. Admonitions to Holiness, and cautions against sin will frequently be met with in rehearsing the Psalter: And this is what we all stand in need of, and if we come to this pious Exercise with a suitable disposition of Mind, this will prepare us for the receiving that good Advice which we find mingled with our Devotion. And if you do yourself join in with the Congregation in singing, or reading this good Counsel, which the Psalms afford, it will be, as it were, a Sermon preached to you by God from your own Lips, and so in all likelihood make the greater impression. Many a good Sermon is lost upon the Hearers, by reason of the Prejudice they have against him that preaches it: but one would think, that if any Advice have its effect upon us, if there be any Admonitions against which there can no Objections be made, they must be such as God gives us by our own Mouths: and this I suppose is what the Apostle means, when he bids us *speake to our selves in Psalms and Hymns*, Eph. v. 19. and *admonishing our selves in Psalms and Hymns*, Col. iii. 16. for 'tis in the Greek *ἐαυτοῖς* [*your selves, or, our selves*] in both Texts.

III. There are in the Psalms frequent professions of our own virtuous Dispositions, and Resolutions, as, [*Lord, what love have I unto thy law! I have done after thy Commandments, I will wash my hands in Innocency,*] and a great deal more to the same purpose. There are some indeed, would persuade us to renounce our own Righteousness, but David knew better: and St. Paul never renounced any Righteousness, but [that of the law] of Moses, Phil. iii. 9. which consisted in mere external things, as going to the Temple at Jerusalem, offering Sacrifice, washing, purifying, &c. He was so far from renouncing, [that Righteousness which is of God

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God in Christ,] which consists in believing, and obeying his Gospel, that he tells us, 2 Cor. i. 12. [this was his rejoycing, or boasting, the Testimony of his Conscience, that in simplicity, and godly sincerity he had had his conversation in the World.] 'Tis indeed impossible for a Man that is sincerely good, not to know that he is so; and if he do, and must know it, why may not he praise God for it? or rather, is it not his duty to do it? for if we ought to give God thanks for all his Mercies, why not especially for that which is the greatest? it is certain, that they who do it not, make an appearance of Humility a pretence for their Ingratitude; and how good soever they may be in other respects, yet in this particular they are very defective. Further, it may sometimes be absolutely necessary for the most modest Man to profess his own Innocency, and Integrity, and even commemorate his Vertues, as when one is falsely accused of any Crime, or when ones Credit and Reputation is aspersed by envious, or malicious Spirits, which was the Case of *David* and *St. Paul*. For sure, no considering Man will blame another for telling the Truth in his own defence, and appealing to God, the Searcher of Hearts, and the Patron of oppressed Innocency, and injur'd Vertue.

But here it may be objected, that it cannot reasonably be supposed, that all the Members of mixt Congregations can be fit to use some Expressions in the Psalms, so as to make them their own Words: because very few have attain'd to such a degree of Piety and Goodness, as *David* and the other Psalmists make profession of. For with what face can a careless, or indifferent Christian say, *Thy testimonies are the very joy of my heart. I was uncorrupt before God. I have set God always before me, &c.*

To which I answer, That so long as Men continue in a wicked course of Life, they are not only unfit for the use of the Devotions contained in the Psalter,
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but of any other; They are not only incapable of applying these Passages in the Psalms to their own Persons, but they cannot so much as repeat a Penitential Psalm, or even the Confession of sins, in the Liturgy in a proper and agreeable manner; for he that does this, as he ought, must do it with resolution of Amendment: Nor do I know how any good Prayers can be fitted for the Mouths of wicked Men, as long as they resolve to continue so.

As for those, who have sincerely repented, and in earnest begun a vertuous course of Life, I see no reason, why they may not unite their Hearts and Voices with the Church, in rehearsing these Psalms. For we may very aptly take a great part of the Psalter as the address of the whole Church to Almighty God; and then, no doubt, but every honest Member of this Body may perform his part in this pious Consort. Every true Christian may, and must say, that the true Church, whereof he professes himself a Member, [*is all glorious within,*] that is, adorned with all manner of inward Graces, and Excellencies; and yet, where is that humble, hearty Christian that will presume to say so of himself? Perhaps the very best Men can scarce think such elevated Expressions fit to be apply'd to their single selves, or to their personal Performances; but any sincere Christian may very well join in the publick use of these parts of the Psalter, when he considers that what he says, or sings, is the Voice of the Church Universal, and that as his Tongue is but one, among those innumerable Choirs of Christians throughout the World, so he has but a small share of those Vertues, and Perfections, which are the Ornament of the Church, the body of *Christ*. And there is no reason to doubt, as shall hereafter be shew'd, but that *David* did in some Psalms speak as the Representative of the Church, as in others he expresses himself in the Person of *Christ*, as is generally allowed. And the *Magnificat*, or song

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Song of the Blessed Virgin, cannot more aptly be used by way of Devotion, than in the manner I am now speaking of, that is, as the address of the Church Universal (the Spouse, the Hand-maid, the Virgin) to Almighty God: But I would not have any one from hence conclude, that a devout Man may not use this Hymn, or these Psalms, in his Closet, as well as in the Church: for he may in his own thoughts consider himself as one of that large and vast Body, who serve and worship according to these Forms Night and Day.

IV. Some Psalms contain Confession of sins, and earnest prayer for Pardon; and these must be rehearsed with a heart as full of grief, and concern, and hearty desire of forgiveness, as possible: if we have no fresh, gross sins to repent of, yet we may call to mind our past Errors, the sins of our youth, or the looser part of our Lives. If we have by a vertuous Education, and an extraordinary degree of God's Grace, been preserv'd from such sins as *David* was guilty of, or if our sorrow for our own sins don't swell so high as the words of some of the Psalms seem to import, we may sympathize with them, who are in the state of Penitence, who are ready to fall into Despair by reason of the exquisite, and piercing sence they have of their sins: For true Charity will teach us, [to bear their burdens, and to remember them who are in the bonds of Iniquity, as bound together with them.]

V. There is a vein of very affectionate Devotion, and Prayer, which spreads itself through very many of the Psalms: we shall find in them Petitions for most of our Wants, whether of Soul or Body, but especially for Divine Grace, to enable us to perform our Duty. Now as these Passages should teach us to raise our Desires, and Endeavours after those Graces and Blessings, which we stand in need of; so they should be a warning to us to rehearse the Psalms standing, that so, whenever we meet with these Prayers,
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we may be in a posture fit to offer them up to Almighty God. For we have no warrant to sit at Prayer, however, not in the New Testament.

VI. In the Psalms we shall frequently meet with Acts of Trust and Relyance in the Divine Goodness; and every Christian, that sincerely endeavours to perform his part, may certainly leave the rest to God, and need not doubt but he will supply all our necessary Wants, and preserve us in all the Dangers we are exposed to, or however make all turn to his Glory, and our eternal good. It may be indeed, that we in our own Persons have no great reason to be so apprehensive of any such Danger, or Calamity attending us, no such occasion for the exercise of our Confidence, and Reliance on God, as *David* seems to have had, when he pen'd several of his Psalms; but then we may apply these words to the Church, the whole body of good Christians which is always more or less, in whole or in part, threatned with assaults and snares from the sworn Enemies of Religion, the Devil and his Angels, and wicked Men; and yet she may safely trust in him for deliverance, who hath promised, [*that the Gates of Hell shall never prevail against her.*]

VII. There are in the Psalms frequent acknowledgments of God's especial presence with his People, of which the Ark was the symbol. This Ark stood for the most part in a Tent, or Tabernacle, till the Reign of *Solomon*, who placed it in the innermost, and most honourable part of the Temple, which he had built for this purpose, 1 *Kings* viii. 5, 6. God had promised that he would be favourably present with his People, and hear their Prayers, and be ready at hand to relieve them in all their Difficulties, between the Cherubims on the Ark, *Exod.* xxv. 20, 21, 22. and xxix. 43. and to assure them of the truth of it, a bright Cloud of Glory did sometimes spread itself not only over the Ark, but from thence over the whole Tabernacle. As the

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Jews did always look on this to be the chief Privilege, and the greatest Ornament, and Honour of their Nation; so the Psalmists do very frequently mention, and acknowledge this favour, which God had vouchsafed them; and many Psalms were indited, on purpose to teach the People to pay their Devotions to God, consider'd as present over the Ark. Now when the Christian Worshipper rehearses any of these Psalms, he is to remember, that the Ark was a Type of *Jesus Christ*, and that the Godhead did, and does more effectually, and really dwell in him than ever it did on the Ark; that *Christ Jesus* is truly present with his Church, or wherever *two or three are gather'd together in his Name*, tho' not in a visible, or bodily manner. And it may further be observ'd, that we don't want visible Symbols of *Christ Jesus's* Presence amongst us, I mean the Sacrament of his Body and Blood, which we ought therefore to approach with as great reverence, at least, as the *Jews* did the Ark: And if we now often hold our Religious Assemblies without these Tokens of his Presence, the Sacrament of his Body and Blood, this must be attributed to the Iniquity of the Times, and to our Coldness in Matters of Religion. 'Tis allow'd, that the Primitive Christians made this Sacrament one constant part of their publick Devotion: God grant that we may by degrees cure this defect in our Publick Worship; as to be sure we shall do, when we recover that holy zeal which animated the first Professors of our Holy Religion, and come to live as they did, so as to be always ready to Communicate. The Church of *Rome*, in stead of constant Communion, has order'd the Host to be reserv'd, which they believe to be not only a Symbol of *Christ's* presence, but *Christ* himself; and this they keep perpetually in their Churches, as a constant object of Divine Worship. This is a Practice in itself superstitious, and as manag'd by them, Idolatrous, a Remedy worse than the disease,

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disease. 'Tis just as if the Governors of the *Jewish* Church, should have kept the People from gathering Manna, excepting on two or three Days in the Year, and instead of that should have shew'd them that *Omer*, which was to be laid up in the Tabernacle for a Monument of God's Miraculous Providence toward his People; but with this difference, that they had a divine Command for keeping a Vessel of Manna, but the Papiſts have none for reſerving the Sacrament.

VIII. Many Expreſs Prophecies of the *Meſſias* are found in the *Pſalms*: The ii, xxii, xlv, cx, do chiefly relate to him: and there are ſeveral Paſſages to the ſame purpoſe interwoven with the other *Pſalms*: and theſe ſhould be read or ſung with a good degree of attention. And ſure, it cannot but quicken our Faith, and inflame our Zeal toward our Saviour, to conſider, that *David* ſhould thus foretel his coming above a Thouſand Years before-hand. And if he did, ſo many Ages before his coming, own him for his Lord and Prieſt, this will be a great aggravation of their Guilt, who do not ſubmit themſelves to him, ſince he has appear'd in the World and fulfilled what was foretold.

IX. Some *Pſalms* are filled with Complaints of the Malice of wicked Men againſt the Church. As in other reſpects *David* was a Representative of the Church, ſo eſpecially in being hated, persecuted, and ſlander'd by a great many ill Men, and thoſe too often of his own Acquaintance and Family; and it is to be remembred that *David*, while alive, was the Patron of God's People, the Defender of the Faith, and the Sovereign of the Church; and therefore they who were Enemies to him, were conſequently Enemies to God and Religion. We need not ſuppoſe that *David* made his private Reſentments the ſubject of his Devotions, but this was what he laid to Heart, and ſo often bemoan'd, that he ſhould have ſo many Enemies, when his Cauſe was the Cauſe of God, that
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he should meet with so much Opposition, when all his Intentions were to do Honour to his Maker, and be a Benefactor to his Church and People: So that indeed all that he says on this Subject, is not so properly to be understood in any sence, as that I am now mentioning; namely, as spoken in the Person of the whole Church of God, which ever had, and shall have many bitter, and implacable Enemies. And the meekest Christian, that can put up all private Wrongs, yet may be moved with a just Indignation against those that are Enemies to the Church. Perhaps there is no establish'd Church in the World without such Enemies, 'tis sure the Church of *England* has her share of them, both at home and abroad: Nay, to shew that *David* did Prophecy of the future state of the Church in his own Person, we have not hitherto wanted those toward whom we have behaved our selves as Brethren, humbled our souls with Fasting when they were persecuted, espoused their Cause, and fought their Battels, when they were oppressed by their own Princes, received them with a true Christian Friendship, and Hospitality, when driven out of their own Country; some of whom have, notwithstanding all this, join'd themselves to our Enemies, when we have been in Adversity, and spit Venom against that Church, with whose Charity they were warm'd and cherish'd.

X. Again, Sometimes the obstinate and irreclaimable Enemies of God and Religion have Curses, and Imprecations denounced against them in the Psalms. The most observable of these are the lxxix. and cix. And as the Psalmist had a regard to our Saviour's Sufferings in both these Psalms, so 'tis evident, that the imprecating part chiefly concerns *Judas*, and those who joined with him in that execrable Treason against the Life of *Christ Jesus*. A Passage out of each of these Psalms is actually apply'd to *Judas*, *Acts* i. 20. by *St. Peter*, and that shews to whom, and

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and what sort of Men the rest belongs, namely, to none but such as are of the Temper of *Judas*, and if *Christ* were again upon Earth, would again betray and crucify him.. The cxxxvii Psalm, *ver.* the last, was intended against the *Babylonians*, the greatest Enemies, which the Church then had; and from thence Antichrist and his Adherents are called *Babylon* in the New Testament. There are, no doubt, many Anti-christian Spirits in the World, and I can see no reason, why we may not with *St. Paul* pronounce *Anathema* against them, *1 Cor. xvi. 22. Gal. i. 8.* especially when we have this Sentence put into our Mouths by the Holy Spirit. In a word, I take all these Passages in the Psalms to be the Voice of God's Church, declaring all sturdy Infidels and Apostates for ever excluded from God's Favor, and delivering them up to his just Judgment, to which the most tenderhearted Christians may and ought to give his Vote; as at the last day all the Saints shall join with *Christ* in passing Sentence on the wicked World, *1 Cor. vi. 2.*

XI. But that which chiefly employ'd the Devotion of the Psalmists, and ought in reason to have as great a share in ours, is Praise and Thanksgiving to God, for all his Mercies. The *Jews* call the whole Book of Psalms [*Tehillim*,] that is, Lauds, or Praises, by the same Figure that we call our Liturgy the Common-Prayer; because Prayer makes a great part of it, tho' there be other Devotion of all sorts mingled with it. And certainly 'tis very reasonable, and what the light of Nature directs, that we should make some return to all, from whom we have receiv'd any Benefits, and therefore above all to God, from whom we receive the greatest, and even our very selves: And sure we are guilty of the greatest baseness, if we do not make him so easy and cheap a requital, as that of Praise and Thanks, which puts us to no further expence than that of a grateful Heart, and a cheerful Voice.

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The Subjects, on which the Thanksgiving Psalms were chiefly compos'd are those, which are of all other the greatest; namely,

1. The works of Creation, in which as all Men are concern'd, so all should unanimously join to Praise the Author of them. This goodness of God in Creating us, and all things, is the foundation of all the rest of his Mercies, and the clearest demonstration of the Being of God, without whom nothing else could have been: And what can be more just and agreeable, than that we should often own and praise that Power and Wisdom in which we live, and move, and have that Being on which all our other Enjoyments depend; and who hath so made us, that we are capable of Praising Him, as no other Creature in this visible World can do, but Man? Other Creatures may and do afford us Matter, or give us Occasion to Praise God, but none of them can offer this Sacrifice but we alone. None of the Creatures we have to do with can have any knowledge or apprehension of God, but our selves: They want both Speech and Reason, without which this Service cannot be performed. This is the chief Privilege by which we are distinguish'd from them, that we can, with Mind and Voice, Worship and Praise our Creator: And they who make no use of this Privilege, do wilfully degrade themselves, and, as it were, become Brutes by choice.

2. We ought also frequently to commemorate those Works of Divine Providence, whereby we, and what belongs to us, have been preserv'd, whereby we have the Comforts and Conveniences of this Life, at least in some measure continued to us: For the settled course of Nature, the constant returns of Night and Day, Seed-time and Harvest, Summer and Winter: And the Psalms will put into our Mouths fit words to express our sense of these Blessings.

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But the Psalter will in an especial manner assist us in offering up our Thanks to God for his peculiar Care of the Church, for his miraculous Providences, whereby he has protected, and saved it against all the secret Practices, and open Assaults of its malicious and politick Enemies. The Psalmists are not more particular in any thing, than in rehearsing all the mighty Works which God did for his People, from the time of *Abraham* till the return of the *Jews* from the Babylonish Captivity, after which time none of the Psalms, or other Books of the Old Testament were written; but they do in an especial manner, and very often recount the Miracles which God did in behalf of the *Jewish* People in *Egypt*, the Red-Sea and the Wilderness; to the time of their settlement in the promised Land. And the *Christian* Church is more interest'd and concern'd in these miraculous Providences, than may at first sight be apprehended: For 'tis certain that *Abraham* was the Father of the Faithful, and his Posterity by his Son *Isaac*, and Grandson *Jacob*, were the true Church, as all sincere Christians now are; and those *Jews* who passed through the Red-Sea were the Ancestors of us *Christians*, 1 Cor. x. 1. the Remnant of their Posterity, who own'd *Jesus* to be the *Messias*; and were, as I may so say, the Mother-Church of *Christ*. This Church of *Jewish* Converts (to use *St. Paul's* similitude *Rom. xi.*) were [the root, or true Olive-Stock] into which we, whole Forefathers were *Gentiles*, or *Heathens* [were ingrafted.] And the Conclusion from thence is, that the Wonders which God perform'd in behalf of the Children of *Israel* in *Egypt*, and elsewhere, were perform'd to our Ancestors, to the same Church in substance, that we now are. And as there is nothing more wonderful in *Man*, than his Conception, his growth in the Womb, his breaking forth from thence, and gradual increase in Bulk, Strength and Sense: So

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there is nothing more admirable in the Church than that *Series* of Miracles, whereby he raised, settled and establish'd it in the midst of the *Heathen* World, and in despite of all the Power and Malice of *Pharaoh*, and other Idolatrous Tyrants. But further, the extraordinary Works which he did by *Moses*, *Joshua*, and other Leaders of his People down to *David*, should remind us of the greater Power, which he afterwards shew'd in enlarging his Church upon the coming of the *Messias*, by the Tongues, Pens, Divine Works, and Sufferings of the Apostles, and others who first planted *Christianity*; and the wonderful Success which he gave to *Constantine* the Great, and other of the first *Christian* Emperors, against those *Heathen* Generals, and Forces, which opposed them; and to the many Kings and Queens, whom he hath since raised up to be Nursing-Fathers, and Nursing-Mothers to his Church.

3. Above all we ought never to forget the greatest of his Mercies, which is the knowledge of his Will, or that Revelation of Divine Truth, which he has vouchsafed to us, without which our Condition would be little better, if it were not worse, than that of the Beasts which Perish: By this we are inform'd how we may certainly please him, by what means we may obtain the pardon of our Sins, and the assistance of his Grace, and whatever is necessary to make us either Good here, or Happy hereafter; and the Psalms will furnish with great variety of expression, whereby we may return our thanks to God for this eminent, unvaluable Mercy. In this particular we ought, if possible, to raise our Devotions above that of *David* and the other Psalmists; for when they thank God for the Benefit of his Word, they chiefly meant the Law of *Moses*: and as much as the Gospel excels the Law, so much should our Praise and Gratitude exceed theirs.

And

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And let it be observed that the Psalmists did not think it sufficient, barely to recite all the Mercies they had received from God, but they do most frequently, and amply acknowledge his Wisdom and Power, Veracity, or Faithfulness, and especially his Goodness, which are the Cause, and Spring-head of all our Blessings. And this is not only a very considerable part of that Honour which we owe him; but is likewise very necessary to quicken, and inflame us in all other parts of our Devotion: for he must needs perform the Duty of Prayer with great coldness, and indifference, who does not both heartily believe and duly consider, that the God, to whom he offers his Prayers, is All-knowing, Almighty, the Author of all the Good, that we can have, or hope for, [who is alone able to save, or to destroy.]

But here it may be objected, that several sorts of Psalms may, and do occur in the very same Service, and that it can scarce be supposed that Men are so much Masters of their own Affections, as to turn, and alter them every minute as they please. How can a Man be dejected with Sorrow while he is reciting a Penitential Psalm, and be elevated with Joy, and Praise, when he has turned the Leaf, and is beginning another, and immediately be fired with a zeal, and due concern for God's Church in rehearsing a third? for it may, at first sight, seem a matter very difficult, if not impossible, so often, and all of a sudden to change our frame of Mind.

In Answer to which I need only give an Instance, to prove that this is so far from being hard to be practised, that 'tis really natural to us. In reading a History, when in one page we observe a good Cause, or a vertuous Person oppress'd or injur'd, we are insensibly wrought into pity, and commiseration, we condole the undeserved sufferings of the

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Innocent, and have a just indignation against those who are the causes of them. In the next page, when we see Vertue breaking through a Cloud, and by a sudden turn grown successful, and triumphant, and its adversary deprest, and mortified, we do in our minds exult, and congratulate the Deliverance, and we find as great an alteration in our Minds and Affections, as there is in the affairs which the History treats of. Much more may our Affections be rais'd, or lay'd in a moment of time, when we bend our Minds to the doing of it, and make use of our Reason to that purpose, for which God gave it us, namely, to regulate, command, and turn our Thoughts, and Passions, as the present occasion shall require. Indeed, the greatest difficulty is to keep our thoughts close to one Subject for a considerable time together, and not to turn them to a new one; for this rather refreshes, and relieves them. And therefore that great variety of Matter, and diversity of Affection, which is so observable in the Psalms, does really render them more agreeable for the Devotions of Creatures, whose thoughts are so quick, and changeable as ours are. If there were any thing in this Objection, it would lie as much against all manner of true Devotion, as against the Psalter. For whoever prays as he ought, must confess his Sins, and in doing so should be heartily grieved, and ashamed: And in the same Prayers he must proceed to Praise and Thanksgiving, and then ought to have a heart fill'd with joy and love, towards him who is the Author of all our Mercies; he must intercede for all that are in want, and then should be touch'd with a feeling pity of those he Prays for: So that in truth this seeming Objection against the using the Psalter by way of Devotion, and which has likewise been urged against the Common-Prayer, does as much affect the De-
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votion of those who made it, if they have any, as it does either the Psalms, or Liturgy.

The Reader may further consider, that where it can be, the Psalms should be sung with Instrumental Musick. There can be no doubt, but that the Composers did intend they should be so used, if we may believe not only the *Hebrew* Titles, as they are commonly understood, but the very words of some of the Psalms. The CL (to mention no more at present) invites People to praise God with no less than Eight sorts of Musical Instruments. Some indeed would have it, that this was a part of the Ceremonial Law, and therefore abolished by *Christ*; but I never saw any thing that look'd like an Argument for this Opinion: On the other side we are sure that Instrumental Musick was used in the Worship of God by *Miriam*, just after the Children of *Israel* were come out of the Red-Sea, *Exod. xv. 20.* before one word of the Ceremonial Law had yet been mentioned; and the Holy Apostle *James* advises, (*James v. 13.*) those that are Merry [to Sing] as we Translate it, but, as the word properly signifies, [to Sing to the Harp, or by touching some Instrument of Musick.] That this is the meaning of the word elsewhere, no one can reasonably doubt, and why it must otherwise be understood in this place I see not. Further, in the xiv of the *Revelations* we have a great multitude of them who were redeem'd from among Men, who followed the Lamb, and were the First-fruits unto God, *v. 4.* represented as [playing upon the Harp, *ver. 2.* on Mount *Sion*] *ver. 1.* By these, no question, is meant great numbers of Christian Primitive Saints, Worshipping God either in the Church here on Earth, or else in Heaven above: And 'tis all one whether we take it for the Church Triumphant, or Militant, for we may be sure, that neither the one nor the other would be described by the Holy Ghost, as

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Worshipping God in an unlawful manner. Would any of our Dissenters describe either Heaven, or the Apostolical Church, by saying, that the Pastors wore *Mitres* and *Rochets*, and the People Worship'd towards the *East*, and bow'd their Bodies at the Name of *Jesus*? no surely; and the reason is plain, namely, because they think that Habit, and these Ceremonies unlawful. And for the same cause we may be sure the Scripture would never have decyphered to us the Church of God, either in Heaven, or Earth, as Worshipping God with Musical Instruments, if there had been any Sin, or Fault in the use of them: So far from that, that I suppose all Devout, and rightly-inform'd Christians should choose to Sing the Psalms with Instrumental Musick.

But if a sincerely good Man have not Skill, or opportunity to use the Psalter in this manner, when he meets with the mention of Musical Instruments, in Singing, or Reading the Psalms, let him say in his own mind, [Let those that can, use these Instruments to enliven their own, and other Mens Devotions, I am so far from being averse from any thing, that may be a means of raising Mens Affections in the Service of God, that I would advise them to use their best skill to this purpose: Nor can Musick be so well imploy'd to any other use, as to the exciting Mens Zeal and Pleasure in Worshipping their Creator. But as for me, and others, who want these means, let us offer up our Devotions with a sincere Heart, and a pure Mind; and this, I doubt not, shall be more acceptable to God than sounding Brass, or the loudest and best-tuned Cymbals.]

However, it is certain that the Psalms were originally design'd to be sung publicly in the Church, where all that could, were allowed, to join with Voice as well as Mind. In the primitive Church the People

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made their Responses by repeating the *Acrostichia* or latter part of every Verse, or larger Period. And there can be no reason why the People should lose their share, or be debarr'd of this Privilege in our Parish-Churches, where the Psalter is only Read; for why should the People be silent, when the Psalms are read, since they may, and ought, if they are able, to perform their parts, when they are Sung? and 'tis the more reasonable, that they should joyn with their Tongues, as well as Hearts, when 'tis consider'd that a great part of the Psalter is the Speech, or Voice of the Church Universal addressing herself to God. 'Tis true, the alternate Reading the Psalms one Verse by the Minister, the other by the Congregation, sounds harsh in some nice Ears, and has on this account been complained of by some of our Dissenters; and for the same reason they might have condemned that primitive, or heavenly way of Worship which St. *John* heard, *Rev. xiv. 2.* for that was [*like the noise of many Waters,*] and therefore not very harmonious, and agreeable; but yet does so nearly resemble the sound which a numerous Congregation makes with their Responses, especially in the Psalms, that one would be tempted to think, that 'tis the very thing which St. *John* means.

But some I have met with, who could by no means judge a Prose-Translation, as this is, fit to be Sung; for no other reason, that I could find, but only this, that they had been used to sing no Psalms, but such as were Translated in Verse, or Rhyme: But they who are of this Opinion ought to consider, that the Primitive Church used no Translation of the Psalms, but only such as this, I mean, not in Metre, or Verse, but in Prose, and that the *Hebrew* itself, though it be in a Poetick Style, yet cannot be measured by Feet, or Syllables; and consequently, tho' these Rhyming Translations are very useful, yet they

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they ought not to exclude the more Primitive way of Singing, or Chanting the Psalms, as used now in our Choirs, in a Prose, or plain Translation.

II. as to the Translation which is here explained, and Vindicated, and which is commonly used in our Churches, it ought to be valued by all *English* Protestants, if for no other reason, yet because it is part of that Bible, with which the Eyes of our Ancestors in King *Henry* the Eighth's Time were first enlightned with Divine Truth: And they who were chiefly concern'd in the Translating and Publishing of it, were three Men that were very useful Instruments in the Reformation of Religion, by Writing, Preaching, and Suffering for it; I mean, *William Tindall*, *John Rogers*, and *Miles Coverdale*; some account of whose Lives and Deaths hereafter follows.

Though I would not be thought a Friend to the Superstition of the Papists, who pay so much honour to the Reliques of their Saints and Martyrs; yet, as the Gifts of Dying Friends are to be prized above their real intrinsick Value; so I think a greater regard should be paid to the Writings of Martyrs and Confessors, than to those of other Men: Because none can deserve more of the Church, and all that love Religion, than they who have shed their Blood in defence of it. They have effectually prov'd themselves to be in earnest; and therefore what good they have done, or said, challenges a peculiar honour, from all that are themselves Friends to Religion. And as I value the Writings of the New Testament the more, because they who Penn'd them, did all, or most of them, Die to testify the Truth of what they had Written: So I cannot but have the greater respect for this Psalter, and the Liturgy, whereof 'tis a part, when I consider how many of those, who Translated the
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one, and Composed the other, did actually Die in the Cause of God, and his Truth, and thereby gave the greatest demonstration, that they acted all along in this matter with the greatest integrity.

This *English* Psalter was first Publish'd, together with the rest of the Bible, in the Year of *Christ* 1535, and Dedicated to *Henry VIII.* by *Dr. Coverdale*, and was called [*Tindall*, and *Coverdale's Bible*] because it was well known that the former had a share in that Performance, as well as the latter: But *Mr. Tindall* was Imprisoned before the Work was finished, and therefore *Dr. Coverdale* was obliged to complete, and publish it. In the Year 1539 there was another Edition of it, with many considerable Alterations, begun at *Paris*, encouraged by the King himself, at the Instigation of the most Reverend Archb. and Martyr *Cranmer*, and the Lord *Cromwell*, and afterwards finished in *London*; the furious Papists in *France* having, by I know not what Arts, not only interrupted the Work, but burnt many of the Books, so far as they were Printed, tho' it is said that the *French* King had expressly given leave for the Printing it. *Dr. Coverdale* had the care and inspection of this Edition committed to him: This is that which was called [the Great Bible] and the Psalter now used in our Liturgy is according to this Edition, without any observable Variations, except in the Spelling. *Mr. Rogers* in the Year 1537. put out an Edition of this Bible, under the borrow'd Name of *Thomas Matthews*, with an Index, and Notes, and another in 1551, which I have seen. These several Editions do so agree in the main, that one cannot justly call them distinct Translations, and yet in many particulars they differ from one another; I may have occasion accidentally to mention some few in these Papers.

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It would indeed have been strange if our Reformers, in King *Edward's* Time had not kept to that Translation, which was so much valu'd in the former Reign, by all that had a Zeal for Reformation; and by the Reading of which the minds of Men had been prepared, and disposed to this great and happy Work. In Queen *Elizabeth's* Reign there was another Translation of the Holy Scriptures, performed by Authority, and in King *James* the First's, a Third; but the Epistles, Gospels and Psalter, were still according to [the Great Bible.] At King *Charles* the Second's Restauration, the Epistles and Gospels were inserted from the last Translation; but the old Psalter was still continued: The Convocation of our Bishops and Clergy, did, it seems, prefer this Translation of the Psalms before any other in the *English* Tongue; and I cannot but think them more competent Judges in such matters, than any private Persons, how eminent soever.

III. As to what I have done by way of Explanation by the Notes in the Margin, some perhaps may think they are too many, and large; others, that they are too short, and few: I can only say, that I have used the best Judgment I could. And as I thought nothing too little to be observed, which might be helpful to them, who don't make Divinity or the Languages their Study, who often stumble at such things as seem extremely easy to Men versed in the *Hebrew*, *Greek*, *Latin*, and our own ancient Tongue; so I have not said any more than what I thought necessary, to give a competent meaning of the Text to a midling *English* Reader: For the Sense is as often obscur'd by saying too much, as too little.

I write not these Notes for Men of Learning, they had much better helps before, very many in the *Latin*, and the most acute Dr. *Hammond*, and
Bishop

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Bishop Patrick in the *English*. I have made great use of both, and often used their very words; but not so as always servilely to follow them: I often leave both, that I may keep close to the *English* Text, whereas neither of those two great Men thought fit to take this Translation for their Guide, nor indeed any other; for tho' they put the last Translation in the place of their Text, yet they often desert it, and in their Paraphrases pursue a sense which is not to be found in either of our *English* Psalters. Their design was to shew, what they thought the most apt Sense of the *Hebrew*; mine to assist our *English* Readers in the understanding of that Translation, which our Church in an especial manner recommends to us, which was what they neither of them proposed, or designed; and if they had, their Works are not so easily purchased, or so soon read, as this may be.

I have Transcribed so much of the *Hebrew* Titles Translated into *English*, as might give any light to the Text, and have followed Bishop Patrick very often in his Conjectures, or Opinion concerning the occasion of Composing the several Psalms, in which he is for the most part very happy: But I have not troubled myself, or Readers, by giving them my own, or other Mens Guesses at the meaning of many hard Words, which are found in the *Hebrew* Titles; not only because they are of no manner of use to my present design, but because all that are Modest, as well as Learned, acknowledge, that there is a great deal of uncertainty in the most probable Conjectures, that have been made on those nice, and unnecessary matters.

There are some *English* words in the Translation, that are now, in 170 Years time, worn out of common use: These I have endeavour'd to explain in a short Vocabulary; one half of which are found in the last Translation, as well as this.

Some

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Some Account of the LIFE and DEATH OF WILLIAM TINDALL.

William Tindall was Born on the borders of *Wales*, but brought up from a Child at *Oxford*, and was at last a Student in *Magdalen-Hall*; where even in those dark times, he both Read the Scriptures himself, and instructed others in the knowledge of them: He was wholly addicted to the study of Divine Truth, which produced in him the most noble effects of a Holy Life, and Conversation, by which he was admirably well-qualified for Holy Orders, into which he enter'd either before his remove to *Cambridge*, or soon after.

From *Cambridge* he was invited to the House of one Sir — *Welch*, Kt. in *Gloucester-shire*, to be Tutor to his Children: The Knight, and especially the Lady, were very firm to the prevailing Errors of Popery, and so were many others of Title and Quality, who frequently resorted to their House. Mr. Tindall, was well-acquainted with the Writings of *Luther*, and *Erasmus*, and could not bear to hear them run down, and treated with Contempt and Insolence, and would often stand up in defence of them; and when his Company would not be satisfied

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sed by other Arguments, he would endeavour to convince them by Scripture: All this made him look'd upon with an evil Eye, not only for bearing hard upon his Superiors in his Discourse, but because, by this means, he discover'd his Thoughts concerning the Errors of the Church of *Rome*; and made himself suspected for a *Heretick*, for being well-versed in those good Books, especially the Holy Bible.

The Knight and his Lady, and many others, were indeed by degrees brought into a better Opinion of Mr. *Tindall*, and his Opinions; and several Persons of Note, and Quality began to affect his Conversation, and to express a great value for his Person, and Learning: But this did the more provoke the spight of the furious bigotted Papists; insomuch, that foreseeing a storm ready to fall on himself, and his Friends, and especially his kind Patron, upon his account, he thought it most advisable to retire out of the way for their sakes, as well as his own.

Some time longer he stay'd in *England*, and Preached both at *London*, and *Bristol*. He was in hopes, by means of Sir *Henry Gildford*, Comptroller to King *Henry* the Eighth, to have been accepted as a Chaplain, by *Tonstall* then Bishop of *London*, who was a Person of great Learning, Prudence and Temper, as any that these Times afforded. In order to recommend himself the better to this great Man, he had translated part of *Isocrates's* Works into *English*, out of the *Greek*, a Language little understood, or Studied in *England* at that time; but he was disappointed in this attempt: Providence had intended him for a Work, that was more for the Glory of God, and the Benefit of the *English* Church.

However, it pleased God to raise him up a Friend in *London*, one of great Note, *Henry Monmouth*, Alderman of that City, who entertained him at his House for Half a Year, and promised him Ten Pounds

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Pounds in Money: Afterwards, when *Stokesly* came to be Bishop, Alderman *Monmouth* was Persecuted on pretence of Heresy, and his Liberality to Mr. *Tindall* was made one Article against him. The Alderman gave this Character of his Guest to the Bishop, that [while he was in his House he lived like a good Priest, Studying Night and Day, &c.] He was not deny'd the exercise of his Function, while he stay'd in *London*; for the Alderman testified that he heard him Preach Two or Three Sermons at *St. Dunstan's* in the *West*.

But he had a great design in his view, which was the Translating the Scriptures into the *English* Tongue, and he could not hope for any Convenience, or Liberty to do this here in *England*: For both the King, and the Ruling part both of the Church and State, were as yet very zealous Papists. *Germany* he thought the most proper Country for such a Work. There *Martin Luther*, and other great Men had made a considerable progress in the Reformation of Religion; there were several Men well-versed in the Original Tongues, and who were themselves engaged in the same pious labour of Translating the Holy Scriptures. To *Germany* therefore he goes, and having received the Ten Pounds promised him by Alderman *Monmouth*, at *Hamburg*, he Travels up into the Country, and makes himself acquainted with *Martin Luther*, and other Men of Learning, among whom we may dare confidently say *Sebastian Munster* was one, a Person that was the best *Hebraician* in all probability of any *Christian* in the whole World; and who was, about this very time, engaged in turning the *Hebrew* Bible into *Latin*. Having stay'd so long among these Learned Persons, as he thought necessary in order to qualify himself for this great undertaking, he sits down at *Antwerp* in the *Low-Countries*, then subject to *Charles V.* Emperor of *Germany*, and King of *Spain*. Here

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was a Factory of *English* Merchants well-affected to the Reformation, who (be sure) gave him all necessary encouragement and assistance. From hence he sent over into *England* several Books Printed at *Antwerp*, or *Hamburg*, as [*The Obedience of a Christian Man*,] *The Wicked Mammon*, &c.] which he wrote during his Travels.

About the Year 1526. he finished his [Translation of the *New Testament*] and sent it over to *England* ready Printed; and never did any Merchandize or Treasure come to our *English* Shore, more welcome to those of this Nation, who had a mind to be better instructed in things that concern'd their eternal Welfare. But this mightily alarm'd all in Authority, both in Church and State: and even Bishop *Tonstall* himself was forced to do something toward the suppressing these *English* Testaments. He was advised to buy up all the remaining Books, by one *Packington* a secret Friend to *Tindall*, and he was willing to take this Advice: Because he hoped by this means to prevent one great occasion of Persecution, which was, the having and reading the *English* Testament. So he bought up the Books, and had them Burnt in *St. Paul's*; for he rather chose to Burn Books, than Men for buying and using of them. The Bishop gave a great Price for these Books, which were Faulty; and this Mony coming to *Tindall*, and his Agents, whose Goods they were, enabled them shortly after to put out a New Edition, more Correct, and of more Copies than the former. Bishop *Tonstall* took notice of this to *Packington*, who advised his Lordship [to buy the Stamps too:] He found he had made himself a Jest, and put it off with a Smile, the most proper conclusion of such a Story.

Sir *Thomas More*, Lord-Chancellor, having one *Constantine*, that had been helpful to Mr. *Tindall* in Printing the *New Testament*, under Examination,

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among other things ask'd him, who had encouraged Mr. *Tindall* to Publish it. *Constantine* answer'd, That he knew none but the Bishop of *London*, who, as is before hinted, undesignedly encouraged him to put out a second Edition, by buying up so great a part of the first.

Next, he makes an essay on the Old Testament by Translating *Deuteronomy*, but was Wreck'd on the Coast of *Holland*, while he was Sailing to *Hamburg* to Print it. At *Hamburg* he meets *Miles Coverdale* by mutual agreement, and they two set heartily to this great Work: But before they had finished it, they both went to *Antwerp*, where Mr. *Rogers*, Chaplain to the *English* Factory, joined with them, and the report of this their design soon passed the Seas into *England*.

Sir *Thomas More* and others being resolved, if they could not suppress the Bible, to suppress him that was the chief Translator of it, having some Persons, who lately came from beyond Sea, under Examination, upon suspicion of Heresy, enquir'd of them, where *Tindall* was, in what House he lodged, what Cloaths he wore, and the like; and having found by enquiry, that he was at *Antwerp*, lodg'd with one *Thomas Points*, who kept an House of Accommodation for the *English* Merchants, they, it should seem, discover it to such Men as were most like to make an ill use of it. For not long after, one *Henry Philips*, whose Father was a Custom-house Officer at *Poole*, comes over to *Antwerp*, readily finds out the Merchant's House, insinuates with Mr. *Tindall*, who was a plain Man, easy of access, and ready to perform all Offices of Humanity, especially to a Scholar, and one that pretended himself inclin'd to his own Sentiments in Religion. *Philips* did not think fit to apply himself to the Magistrates of *Antwerp*, with whom perhaps he thought our Merchants might have some Interest, which

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which (be sure) they would use in favour of *Tindall*: But he goes to *Brussels*, and gets the Emperor's Procurator-General to come over to *Antwerp*, at no small expence. One Morning *Philips* comes to *Points's* House, and enquires for his Friend *Mr. Tindall*, finding that he was there, and that he was to go out to Dinner; he goes out of the House again to place the Officers, which he had brought, at the Door, that they might be in a readiness to Seize him. About Noon *Philips* goes to *Mr. Tindall*, asking him to lend him Forty Shillings, pretending that he had lost his Purse that Morning, between *Mechlin* and *Antwerp*: *Mr. Tindall* readily lends it him; upon which *Philips* said [*Mr. Tindall*, you shall be my Guest to Day.] [No,] says *Tindall*, [I go forth to Dinner to Day, where you shall be welcome.] They were both going out together, but there was a long Entry, through which they could not go both a-breast. *Tindall* would have put *Philips* foremost, but *Philips* (out of true Respect, and Friendship no doubt,) forces *Mr. Tindall* to lead the way; and by this means he had an opportunity given, being much taller than *Mr. Tindall*, to point over his Head to the Officers, whom he had before placed at the Door, to let them know that this was the Man, whom they were to Seize: They take him, and carry him to the Procurator, who sent him to *Fildford-Castle* Eighteen Miles from *Antwerp*.

He remained in Custody there a Year and a half; in which time he converted his Keeper, and others of his Family, Disputed with the *Romish* Divines of *Louvain*, and continued to the very last diligent in his Studies, and constant to his Devotions. *Points* was his True Friend, who had all along suspected *Philips* to be False. He was a very active, and earnest Solicitor for *Mr. Tindall*. He procured Letters in his behalf to the Procurator from the Lord *Cromwell*, and others in *England*;

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who favour'd *Tindall* and his Cause; and he was once promised that *Mr. Tindall* should be deliver'd to him. And *Philips* began to think that all his intentions would be defeated, unless he could send *Points* out of the way: Whereupon he accuses him too for being a *Heretick*; so that at last this honest Man had enough to do to save himself, and was glad to escape with his own Life, when he could no further serve his Friend *Mr. Tindall*; who was soon after brought to his Tryal, and found Guilty of having opposed the Doctrine of the Church of *Rome*, and so had Sentence of Death passed on him, by virtue of the Imperial Edict made at *Ausburg* in the Year 1530. He was executed, by having his Hands tied to a Stake, and in that posture Burnt; after the Executioner had first Strangled him. His last Prayer was, [*That God would open the King of England's Eyes.*] Anno Domini, 1536.

Thus Liv'd and Died *Mr. Tindall*, to whose Labour we chiefly owe this Translation of the Psalms. Such a Man we may believe, when he says in one of his Letters to *John Frythe*, [I call God to Record, against the day we shall appear before our Lord *Jesus*, to give a reckoning of our doings, that I never alter'd one Syllable of God's Word against my Conscience, nor would do this Day, if all that is in Earth, whether it be Honour, Pleasure or Riches might be given me.] The Emperor's Procurator himself, tho' he were the means of his Death, yet gave this Character of him, that he was [a Learned, Pious, and Good Man.]

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Some Account of the L I F E and D E A T H O F J O H N R O G E R S.

MR. *John Rogers* had his Education in the University of *Cambridge*. He was afterwards Chaplain to the *English Factory* at *Antwerp*; where he was very useful to Mr. *Tindall* and Dr. *Coverdale*, in Translating the Bible, and turn'd the *Apocrypha* throughout. And as to that Edition of it at *Hamburg* in the Year 1537. Printed by *Grafton* and *Whitchurch*, he managed it entirely himself, and Reprinted it in the Year 1551. He review'd *Tindall's* Translation, comparing it (says Mr. *Strype*) with the *Hebrew*, *Greek*, *Latin* and *German* Bibles. He added Prefaces, and Notes out of *Luther*, and Dedicated the whole to King *Henry the Eighth*, calling himself *Thomas Matthews*. He lived some time in *Germany*; Mr. *Fox* says 'twas at *Wittembergh*, where he was Pastor of a Church, Mr. *Strype* says he was Superintendent. Bishop *Ridley* in the Reign of *Edward the Sixth* gave him a Prebend in his Church of *St. Paul London*; and the Dean, and Chapter made him Divinity-Lecturer. At Queen *Mary's* coming to the Crown he made a vehement Sermon for the Reformation, at *St. Paul's Cross*, for which

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he was brought before the Council; but, at first, dismiss'd: Upon a Second Appearance he was made a Prisoner to his own House, and afterwards by *Bonner*, to *Newgate*, where for some time he lay among the Felons. *January 22. 1555.* he had a Hearing before the Lord-Chancellor, and Council. He was charged with Preaching against the Queen, and for Reading his Lectures contrary to Command of Council: Both which he denied, nor do's it appear that they proved him Guilty of either. They examin'd him concerning the Sacrament, and Real-Presence. He answer'd [that he was no meddler in that matter, that he was suspected of his Brethren to differ from them, that if by [really and substantially] they meant [corporally] they Err'd: By which, it should seem, he observed a due medium; and as he could by no means admit of a Bodily Presence, so he kept himself from the other extreme, which makes the Sacrament a mere Symbol, as the Passover was, and no more.

After several Hearings, when they found him proof against all their pretended Arguments, Sentence of Death was passed on him by *Gardiner* then Lord-Chancellor. He was Condemned by the Name of *Rogeri*, alias *Matthews*, I suppose on the account of the *English Bible*, which he Printed under that Name.

The 4th of *February, 1555.* in the Morning, he was warn'd by the Keepers Wife to prepare for Execution, at which time he was so fast Asleep, that he was not easily Wak'd. As he went on the way to *Smithfield* he rehearsed the Psalm *Miserere*, (says *Mr. Fox*) that is, I suppose, the LI. He had a Pardon brought, on Condition he would Recant, and his Wife, whom *Bonner* had not a great while before admitted to see him, met him by the way with Eleven Children, one whereof was at the

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the Breast: And yet this Sight of his own Flesh and Blood could not shake his Resolution. *Woodroff*, one of the Sheriffs, at the time and place of Execution, asked him [if he would Recant;] *Rogers* answer'd, (what I have Preach'd I will Seal with my Blood.) *Woodroff* replies, [Thou art a *Heretick*, and I will never Pray for thee.] [But I will Pray for thee,] says good Mr. *Rogers*. He said very little at his Execution; only desired the People [to be true and constant to their Profession.] He was the first Martyr in Queen *Mary's* Reign.

Some Account of the

L I F E and D E A T H

O F

Dr. *MILES COVERDALE*.

HE was a *Yorkshire*-Man Born, and had some time been Fryer of the Order of *St. Augustin*: But being convinc'd of the Errors, and Superstition of that Church, and Fraternity, he goes to the University of *Tubingen* in *Germany*: In which Nation was the greatest Learning, and chief Strength of the Protestant Cause in that Age. He kept a Correspondence with Mr. *Tindall*, and by Affignation met him at *Hamburg*, in order to Assist him in the Translation of the Bible. From hence he went to *Antwerp*, in pursuit of the same design. Before they had finished this Work Mr. *Tindall* was taken

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up, and put in Prison: But the Translation must have been almost ended, before this happen'd. For the whole was Published in Folio before the end of *October*, 1535, as may be seen at the end of the Bible itself. And Mr. *Tindall* did not suffer till the Year 1536, and was not more than a Year and a Half in Prison before his Suffering, if we may believe Mr. *Fox*: So that Mr. *Coverdale* could not have above a Years time, and perhaps not half so much (*viz.* if *Tindall* suffer'd after *October* 1536.) both to finish what was wanting at the time of *Tindall's* being taken up, and to Print it. It may seem strange at first-sight, that so plain and humble a Man as Dr. *Coverdale*, should make no express mention of *Tindall's* being concern'd in that Translation, either in his *Epistle Dedicatory*, or *Preface*. That which seems most probable is, that he apprehended it might Inflamm Mr. *Tindall's* Enemies, and hasten his Death, if the Bible had been Printed with his Name to it, during his Confinement on suspicion of *Heresy*; and that therefore he was willing to take to himself all the Ill-will, and Danger that attended this Enterprize: Therefore he thought it sufficient only to give a remote hint of his Friend *Tindall's* having been his Assistant in this Work, as he does in his *Preface* in these Words, which contain his Reason for Publishing this Translation, *viz.* [*I consider'd how great pity it was we should want it (the English Bible) so long, and called to my remembrance the Adversity of them, which were not only of Ripe Knowledge, but also would with all their Hearts have performed what they begun, if they had not had Impediment, and that it could not so soon be brought to an end, as our most prosperous Nation would have had it, &c.*] By the *adversity of them* I suppose he means Mr. *Tindall's* Imprisonment; as 'tis not unusual to speak of one Man in the Plural Number, especially when we desire, not to be too well understood.

But

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But in the Year 1538, by which time King Henry the Eighth had not only disown'd the Supremacy of the Pope, but made some other small steps toward a Reformation, a Resolution was taken at our *English* Court, to have the former *English* Bible review'd, and Printed at *Paris*. Our King's Ambassador in *France* procured Leave of that King for the performing of this Work: *Grafton*, and *Whitchurch* were again to be the Printers, and the Learned Mr. *Coverdale* had the Care and Oversight of it committed to him. Sure they who employed him must have had a great Opinion of his Integrity, and Ability, when they trusted him in so great a matter, though they knew him to be a Protestant. But the *French* King knew not how to be true to his Word, and give them the Protection which he had Promised, so that they were forced to come to *London* in order to Finish this Edition. This was called [the Bible in the largest Volume,] and in our Common Prayer Book, [the great Bible.]

He proceeded Dr. of Divinity at *Tubingen*, and was admitted to the same Degree in *Cambridge*. He was Consecrated Bishop of *Exeter* in the Month of *August*, 1551, and preferr'd to this Dignity [for his singular Skill in Divinity, and his most approv'd Life and Conversation:] But within less than Two Years Queen *Mary* came to the Crown, and then no one that was so Zealous, and eminent a Protestant as Bishop *Coverdale*, could be safe. He was taken into Custody, and there remain'd a considerable time: But at last he procured the King of *Denmark's* Letter to Queen *Mary* in his behalf, by means of Dr. *Maccabæus*, an Eminent *Danish* Divine, whose Wife's Sister Bishop *Coverdale* had Married. This Doctor did so effectually Solicit his Brother-in-Law's Cause with the King of *Denmark*, that he wrote very earnestly to the Queen, that he might be set at Liberty, as he was accordingly, *February*

1555

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1555, but on condition, that he should leave the Kingdom: And this was counted a Privilege in those days. Indeed this was an excess of Favour, and a great strain of that Queen's Mercy, if I may so call it; for he had been a Regular, and yet had Married, and 'twas her Rule to make Examples of all that did this, whereas a Secular Priest who had done so, might hope for a more favourable Treatment from Her. No doubt but Bishop Coverdale may be reckoned amongst the most Learned *English*-men of that Age. In Queen *Elizabeth's* Reign he return'd home to *England*, but chose to live a Private Life. He Died at *London* very Aged, and lies Buried in the Parish-Church of St. *Bartholomew*.

A Short

VOCABULARY,

Giving the Signification of some Old *English* Words used in this Translation, but not commonly Spoke, or Written in this Age, at least not in that Sence in which our Translators took them.

BEAST. Any living Creature, except Man; so the Latin word *Bestia*, from which this is derived: Witness that of Cicero Tusc. 5. *Namque alias Bestias Nantes aquarum incolae esse voluit (viz. vis natura) alias Volucres, Caelo frui libero; Serpentes quasdam esse gradientes*: Where he expressly gives the Name of Beasts, to Fish, Birds, and Serpents. Not only our Translators, but Mr. Ainsworth, calls Serpents and Fish, Beasts, Gen. iii. 1. Psal. civ. 25. And indeed our last Translators do the same, which shews that the word was taken in this sence for above 60 Years after this Translation was made.

BLASPHEME, To speak Reproachfully either of God or Man: From the Greek Word *βλασφημέω*, which is used in St. Jude's Ep. v. 8. Rom. iii. 8. Tit. iii. 2. in these and other places Men are said to be Blasphem'd in the Greek. If we respect the Etymology only, 'tis more properly applicable to Men, than to God; for it properly signifies, to hurt the Fame, or Credit of another, Psalm iv. 2.

BLASPHEMY. Reproach, or Slander, either against God, or Man. See Blaspheme. Ps. LXXIII. 8.

COMMUNE. To Discourse Familiarly, to Confer Notes.

COUNSEL. Design, Device, Decree, or Resolution, as *Consilium* in the Latin; and not only Advice, or Direction, as it is now commonly taken, Psal. xxxiii. 10.

ESCHEW. Avoid, Shun, Decline.

FAINE. Glad, Merry, from the old English-Saxon *fægen*, of the same signification. We now use it adverbially, viz. *I would*

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I would Faine, that is, Gladly : but we don't commonly use it as an Adjective, as our Ancestors did. See Psal. lxxi. 21.

FLITTING, *A hasty Remove, or Flight. 'Tis used in this sence in some parts of England, Psal. lvi. 8.*

FLOOD, *A River, or Stream. So flod-wæter among the Saxons signified River, or Running-Water. See Psal. lxxii. 8. lxxxix. 26. It should seem this Word retain'd this signification commonly in our Tongue at the beginning of the last Century ; for our last Translators use it in this sence, Josh. xxiv. 3. Psal. xcvi. 8.*

HEALTH, *Safety, Protection, Power of Saving, Salvation both Spiritual and Temporal. It evidently comes from the Old-English hæþ, which had the very same signification. Thus in the Nicene Creed, in the Saxon Tongue, (in Wheelock's Bede) we have these words, ƿe ƿon uꝛ mannum 7 ƿon uꝛe hæþ, who for us Men, and for our Salvation. So our Ancestors called Christ hælenð, Saviour, in our present Language, Psal. xxii. 1, &c. And our last Translators turn the Hebrew יְשׁוּעָה by this Word Health, Psal. xlii. 11.*

HELL, *Not only the place of Torments, but the place, or state of Deceas'd Souls, or what we commonly call the other World. It is a place, or state, which all, even the best Men, come unto, says Mr. Ainsworth ; and adds, that Jacob made account to go thither. See his Annotations on Gen. xxxvii. 35. which he accordingly translates, I will go down to my Son Mourning to Hell. So did our Saxon Ancestors turn this place, [ƿepend ic ƿape to minum ƿune to hell] It seems to come from hælan, to Cover, or Hide, as the Greek ἄδης likewise signifies, an obscure, or unknown place. I cannot but think that our Translators did well to retain the Word in this sence, as they do, Psal. xxx. 3. and often elsewhere : For this helps us to understand those words of our Christian Faith, He descended into Hell ; whereas by losing the ancient signification of Words, the People are in danger to lose the sence and meaning of their Creed. Further, sometimes Hell signifies Death only, as Psal. xviii. 4. cxvi. 3. and so the word also does signify in the Islandick Tongue. See Dr. Hicks's Island-Dictionary.*

HOST, *Army, or very great Company, very often.*

IMAGINE, *To Contrive, Plot, Design : So it signifies in the Statute of Treason, which makes it a Crime punishable with Death, to Imagine the Death of the King, &c. Psal. ii. 1. and very often.*

INSTANTLY, *Importunately, Zealously, Psal. lv. 18. We still say that a thing was done at the Instance, that is, the earnest Request of another. The Adjective Instant signifies Importunate*

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sunate, in our last Translation, *Luke xxiii. 2.* and in other places.

LEASING, *Lying, Cheating, Dissembling*, from the Saxon *leage*, *False, Deceitful, and learyunge, Lying, &c.* *Psal. iv. 2.*

LUST, Not only *Filthy, Carnal Desires*, but any eagerness of *Appetite*, or violent, irregular Inclination, *Psal. x. 2.* So *to lust*, and *to list* signify the same thing in this Translation, *Psal. lxxiii. 7.* So *Lurcan*, and *Lyrtan* have the same signification in the Saxon Tongue.

MALICIOUS, *Very Bad, Evil, &c.* *Psal. lix. 5.* Thus *Malus & Malitia* with the *Latins*. We now commonly understand by this word *Spiteful, Envious*; the Ancients did not so.

NETHERMOST, *Lowest*, *Psal. lxxxvi. 13.* *Nether* is used for *Lower* by our last Translators, *Deut. xxiv. 6, &c.*

PLAGUE, *Any Blow or Stroke, of Gods Correcting or Punishing Hand*, *Psal. xxxviii. 17.* as the *Latin*, *Plaga*, not the *Pestilence* only. *To plague*, in common Discourse, signifies, *to use any severe proceedings.*

PORT, *Gate*, from the *Latin*, *Porta*. We still call him who keeps the *Gate*, *Porter*; the Saxons used *Porte* in the same sense, and *Porte-gate* for the *Gate of a City*, *Psal. ix. 14.*

PREACHER, Not only *he that discourses publickly of Religion*, but any one that publishes or declares any thing; so *Preco* in the *Latin*; tho' it is most probable, that this *English* Word comes immediately from the Saxon *Predicere*, by casting out the second Syllable *di*, and contracting the other two, and then 'twill signify the same thing, viz. *One that declares at large*, or plainly, from the *Latin*, *Prædico*: And for the same reason, *Preaching*, from the Saxon *Predicunge*, signifies *speaking at large*, or *Havanguing*, *Psal. lxxviii. 11. lix. 12.* So *to Preach* signifies *to Publish, or Declare.*

PREVENT, *To Go, or Be before*, this is the plain *English* of the *Latin*, *Prævenio*, the *Greek* *πρόναι*, the *Hebr.* *פָּרַק*. There are two designs which one may have in going before another, either *to guide and help*, or, *to hinder or stop*: Accordingly the word signifies two contrary things, viz. *to help forward*, and, *to oppose, hinder, &c.* In the *Scripture* and *Liturgy*, it is for the most part taken in the good sense, *to Guide, help forward, assist, or be before-hand in Kindness*, as *Psal. xxi. 3.* Sometimes in the bad sense, *to hinder, stand in one's way, &c.* *Psal. xviii. 18.* At other places barely, *to go, or be before*, as *Psal. cxix. Koph 4.* and *1 Thess. iv. 15.*

QUICK, *Alive*, from the Saxon, *Cpic*, which has the very same signification; and so, *to quicken*, signifies, *to give or restore*

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store Life, to Revive, or Enliven; as did likewise the old Saxon Cwecan, Psal. cxxiv. 2. xxii. 30.

REBUKE, Not only severe *Reprehension*, but any manner of hard or reproachful Language, Psal. lxi. 21. And the Etymology will very well bear this meaning; for it seems to come from the French, *Bouche*, or the Italian, *Bocca*, a Mouth, and the Compositive Particle *Re*; and therefore may well denote, any sharp, or short Speech, or Answer.

REPROOF, Is used in much the same sense with the former word; *Rebuke*, and does not only import, grave and severe Admonition, but any manner of reproachful Language, any Speech, whereby we shew our dislike of another's Words or Actions; from the Latin, *Reprobatio*, which signifies much the same when apply'd to words, Psal. lxi. 20.

SIMPLE, *Unmixt, Plain, without any Fraud, or Guile, or Worldly Policy; like a Child, that has no Art or Cunning to help himself in any Difficulty, and therefore is often oppress'd and overreach'd, by crafty and sharp Men.* 'Tis generally used in a good sense in the Psalms and New Testament, viz. for plain, undesigned, tho' abused Men; as *Simplex* does among the Latins, when apply'd to the Tempers of Men. But then, because such Persons are subject to be caught and drawn into Evil, by Politick and Artificial Men, therefore sometimes it denotes, those who by this means are betray'd to Sin, as Psal. 4. and a Fault committed thro' this easy unwary Temper, is called *Simpleness*, Psal. lxi. 5.

STREET. The common meaning of this word is sufficiently known to all, and 'tis apparently used in this common sense, Psal. cxliv. 14. The same word is used in the 13th Verse of the same Psalm, but the common sense of the word does not fit that place, as Dr. Hammond has truly observed; and in the Hebrew they are two words: In the 14th Rehoboth, in the 13th Hutsoth; which last word some translate Courts, Yards; others, Stabula, Cattle, Folds, Sheep-coats; and I suppose it will be granted, that the word does properly signify, any Enclosure without a Roof, near to a House, fit for Sheep to lie down, or Yean in. And 'tis certain that the old English word *ſtreat*, from the Latin, *Stratum*, signifies, any place for Rest, or Repose, a Bed, a Couch, Litter, or place fit for Ewes to Couch, or Lamb. See Somner. But I dare not affirm, that either our Old Translators, or New, had this signification of the word in their view: But, with submission, I see no reason why we may not take it in this sense, since both the Hebrew and English will bear this meaning.

WELL. A Spring, Fountain, or small Stream, not only, a deep dug Pit, as now it commonly signifies: So *Wylle*, with our Ancestors, signified, a Brook; and *Wellian*, to Spring, or

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run like Water. See *Somner's Dictionary*, &c. *Ainsworth* uses the words in the same sence, *Psal.* xxxvi. 10. lxxxiv. 7.

WHOLSOM, *Safe.* We still say, *Wholsom Food, Air, Law, Counsel*, and mean the same thing by it, which the *Latins* do by *Salutaris*, *Psal.* xx. 6.

WILINESS, *Cunning, Guile.* We still use the word *Wiles*, from whence this comes, *Psal.* x. 2.

WORLD, *Age, Time*, not only the *Universe*, or *Earth*: Thus it signifies in the *Doxology*, *World*, that is, *Age*, or *Time*, *without End*. So the *Saxon* *ƿorlð*, or *ƿeopulð*, from whence that Phrase, *ƿeopulða ƿeopulð*, the same with the *Latin*, *Sacula Saculorum*. So in the *Nicene Creed*, *before all Worlds*, that is, *before all Ages*, or *before Time itself was*: The same with the *Greek*, *πρὸ τῶν αἰώνων*. *Psal.* xlv. 18.

WORSHIP, *Majesty, Dignity, Excellency*, what deserves to be *Honour'd*, or is *Honour'd*; that *Glory*, and *Power in God* to which we pay our *Devotion*: for so it signified with our *Saxon* Ancestors, who used *ƿeopðnerre*, and *ƿeopðrcype*, that is, *Worthiness*, and *Worship*, as words of the same power and signification. Our Translators use the word in this sence, *Psal.* iii. 3. xcvi. 6. and elsewhere. We now by *Worship*, most commonly mean, *that Honor, which we pay to God*; and our Translators do often take it in that sence also. Further, *Worship* does not only signify, *the eminent Dignity which is in God*, but *that which is in a low degree in Man*: And this sence of the word is not yet lost, even in our own common Language: for we still call that *Honour and Authority* which belongs to a *Magistrate*, *his Worship*. Our Translators retain the word also in this sence, when they say, *that God gives Worship*, that is, *Honour and Dignity*, to *them who lead a godly Life*, *Psal.* lxxxiv. 12. Nay, our last Translators use the word in the same sence, *Luke* xiv. 10. where it is said, *that the humble Guest shall have Worship in the presence of those who sit at Meat with him*. Who can then wonder, that in the *Matrimonial Office* the *Husband* is taught to *Worship his Wife*? that is, *to pay her all due respect*? for no one ever understood more by that expression, except he were blinded by *unpardonable Ignorance*, or *Prejudice*. There is then an *Honour, Glory, Dignity, or Worship in the Divine Nature*; and so there is, or may be in *Men* too. We must pay *Honour, Glory, Worship* principally to *God*, but in an inferior sence to *Men*, if we may believe our *English Bibles*. It has been said, that most *Controversies* now depending, are chiefly, *a Strife about Words*; it is certain, that many betwixt us and the *Dissenters* are so: And from what has been said briefly, concerning this and other Words in this short *Vocabulary*, it will appear, that several Particulars which have been objected against

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against in our *Psalter*, our *Liturg*, and our very *Creed*, are far enough from being faulty in themselves, and have been thought so by some Men, merely because they do not understand their own Tongue. I have always been of Opinion, That Ignorance, which is generally attended with Self-conceit, is the chief cause of our Divisions among the common People; and that therefore one very proper step toward a Cure, would be the clear Knowledge of our own Language: For how can they possibly be inform'd in greater Matters, before they are brought truly to understand *English*.

E R R A T A.

In the Preface.

Page 7. line 23. for *admonishing* read *admonish*.

In the Marginal Notes upon the Psalter.

Psal 7. verse 4. before *betray'd*, read *if I have*. 10. 9, 10. for ἀπαξω r. ἀπαζω. *Pf*. 14. 10. for *Tools* r. *Fools*. *Pf*. 16. 5. for *Idol* r. *Idols*. *Pf*. 26. 13. dele *Parenthesis*. *Pf*. 68. 27. after *affords* insert *Psal*. 60. 7. *Pf*. 74. 3. for 6 r. 69. *Pf*. 75. 5, 6. for *wavering* r. *wanton*. *Pf*. 78. 46. against *Lice* in the Text r. *Flies* in the Margin. *Pf*. 84. 3. l. 11. after *built*, dele *not*. *Ibid*. l. 13. for *but* r. *and*. *Pf*. 87. 1. l. 3, 4. dele *See Notes in Vindication*. *Pf*. 95. 9. l. 1. after *of* r. *my Power, and demanded*. *Pf*. 120. 4. l. 4, 5. for *sure* r. *here*.

In the Defence of this Translation.

The running Titles of the first 16 Pages should be, *A brief and general Defence*. Page 3. l. 2. for *the* r. *this*. p. 6. l. 44. for *those* r. *these*. p. 7. 25. dele *and is exaggerate in the Hebrew*. General Note 8. l. 10. dele *Zain in the Hebrew*. In Notes of Defence, *Psal*. 22. ver. 32. after *Note*, for 5, r. 6. *Pf*. 42. 8. l. 1. after *Jordanis* r. *Munster*. *Pf*. 37. 16. for *Vatablus* r. *Kimhi apud Muis*. *Pf*. 52. l. ult. r. *pursue this sence*. *Pf*. 64. 8. r. *So Piscator, &c.* after *Cachinno*. *Ib*. v. 9. l. 2. after *opus Dei* r. *Munster*. *Pf*. 66. 2. l. 10. for *of* r. *with*.

THE
Psalms of David
EXPLAIN'D.

The First Day. Morning Prayer.

This Psalm is a proper Preface to the rest, shewing that Happiness is the End of good Men, but that Misery attends the Wicked.

Beatus vir, qui non abiit. Psal. I.

Blessed is the Man that hath not [walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.]

2. But his delight is in the law of the Lord: and [in his law will he exercise himself day and night.]

3. And he shall be like a tree planted by the water-side: [that will bring forth his fruit in due season.]

good Man shall bring all his pious designs

4. [His leaf also shall not wither: and look whatsoever he doth, it shall prosper.]

of such a Man shall never die: God shall remember and reward them, if Man do not.]

[Followed the Advice of wicked Men; much less continued in an evil course of Life: nor proceeded so far as to become a Companion to those who scoff and jest at Religion.]

2 [He will continually employ himself in the study and practice of this Law.]

3 [For as such a Tree always answers the hopes of the Planter in bringing forth such Fruit, and at such times as are proper; so the

4 [As the Leaf of such a Tree in those warm Countries is ever green; so the Actions

remember and reward

3 * Scattereth away, &c.] this Phrase in the Scripture signifies utter destruction; *Hos. xiii. 3. Jer. xxviii. 16.*

6 * Stand in the Judgment,] that is, Be acquitted at the great Day of final Judgment;] so the word [*stand*] signifies again, *Lu. xxi. 36.*

[The great Assembly of God and his Angels, and Saints, when they come to Judge the World,] *1 Cor. vi. 2. Jude 14, 15.*

7 [Takes notice of, and approves,] *Hosea viii. 4.*

* Perish:] that is, End in disappointment.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind * scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to * stand in the judgment: neither the sinners in [the congregation of the righteous.]

7 But the Lord [knoweth] the way of the righteous: and the way of the ungodly shall * perish.

A Psalm of David, the first occasion whereof seems to have been the assault that was made upon his Person and Government, by the neighbouring Heathen Princes and States, 2 Sam. v. and viii. after he was settled in the Kingdom both of Israel and Judah, and had taken the Hill of Sion, 2 Sam. v. 7. But further under the History of David, it contains a most illustrious Prophecy of Christ.

Quare fremuerunt gentes? Psal. II.

[Contrive, Devise.]
See Vocabulary.

WHy do the heathen so furiously rage together: and why do the people [imagine] a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their * bonds asunder: and cast away their * cords from us.

3 * Bonds and Cords] signify that Tyranny and Slavery with which the neighbouring Prin-

ces threatened David and his Subjects: Our Translators supposed that this Verse is the Speech of David and his People, and there-fore

fore they do not supply [saying] as the other Translators have done at the end of the former Verse. Dr. Ham. approves of this,

4 He that dwelleth in heaven, [shall laugh them to scorn: the Lord shall have them in derision.]

4 [Shall despise them; and our Lord shall expose them to the contempt of others.]

5 Then shall he speak unto them in his wrath: and vex them in his fore displeasure.

6 [Yet have I set my king: upon my holy hill of Sion.]

6 [I have establish'd the Kingdom to David, (says God) by putting

him into possession of Sion, which is a Type of that Throne of Glory at the right-hand of the Majesty on high, to which Christ shall hereafter be exalted.]

7 * I will preach the law, || whereof the Lord hath said unto me: Thou art my Son, * this day have I begotten thee.

7 * I will preach the Law,] that is, I David will publish the Divine Law or Decree. See the word [preach] in

Vocab. || Whereof the Lord hath said unto me:] that is, Concerning which the Lord hath spoken to me, saying, Thou art my Son. All Kings are called the Children of God, Psal. lxxxii. 6. David was so in an especial manner, lxxxix. 28. Christ is the Son of God in the most eminent and strict sense. * This Day.] If understood of David, must signify the time when he took Sion from the Jebusites, when he was effectually confirm'd in his Kingdom; for the Day of Princes accession to the Throne, or their Coronation, was by the Ancients call'd the Birth-day of the Empire. When apply'd to Christ, we are thereby to understand the Day of his Rising from the dead, Acts xiii. 33. Rom. i. 4.

8 Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

8 and 9 Verses are the speech of God to David, and in him to Christ, to whom they may more properly be applied than to David: for David never enlarged his Dominions beyond Euphrates; whereas Christ's Kingdom extends itself over all parts of the World,

9 Thou shalt bruise them with a [rod] of iron: and break them in pieces like a potters vessel.

9 [Scepter.]

10 * Judges] the Hebrews, Tyrians, &c. call'd all supreme Magistrates and Generals, Judges. See Grotius's preface to the Book of Judges.

12 * Kifs:] that is, Pay Homage to him by kissing him, 1 Sam. x. 1. * Perish from the right way] is a Hebrew Phrase which seems to be of the same signification with that Deut. xxxii.

28. viz. to perish from Counsel, which is there rendred justly by our Translators to be [void of Counsel;] And by parity of Reason this signifies the same thing here, to be void of good Counsel, or to know not what to do.

A Psalm of David when he fled from Absalom his Son, 2 Sam. xv. 14, &c.

Domine, quid multiplicati? Psal. III.

Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 * Worship:] that is, my Honour, and Glory, the God from whom I receive all my Power and Success, and to whom I ascribe all the Honour of it. See [Worship] in Vocabulary.

3 But thou, O Lord, art my defender: thou art my *worship, and the lifter up of my head.

† Viz. Sion, where God did in a peculiar manner reside, and which was a Type of Heaven.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill. †

5 I laid me down and slept, and rose up again, for the Lord sustained me.

6 I will not be afraid for ten thou-

thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

as to be put to flight and discomfited; therefore David here prays, that God would defeat and rout his Enemies.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

A Psalm of David on the same, or the like occasion as the third, as Dr. Hammond supposes.

Cum invocarem. Psal. iv.

Hear me when I call, [O God of my righteousness:] thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye [blaspheme] mine honour: and have such pleasure in *vanity, and seek after *leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

7 [Smiting on the Cheek] signifies the greatest contempt and reproach, 1 Kings xxii. 24. Job xvi. 10. Lam. iii. 30. nothing is so shameful to an Army,

[O thou that art the Protector of my just Cause.]

2 [Reproach and defame.] See [Blaspheme] in the Vocabulary. *Vanity.] See Ps. v. 5. *Leasing.] that is, Lying, Falshood. See Vocab.

4 [Be afraid of the Divine Power, if you be not afraid of mine: Debate the matter calmly with your selves in your

Retirements, when your Minds are compos'd, and cease for the future from your violent proceedings against me.

5 [Strictly observe all Rules of Righteousness, which is the most acceptable Sacrifice to God; and then you will have just grounds to trust and rely on him.]

5 [Offer the sacrifice of righteousness: and put your trust in the Lord.]

6 [There are too many factious People, who are daily asking, what good they have received, or expect from me and my Government.]

6 [There be many that say: Who will shew us any good?]

7 [Lord be thou pleas'd to bless my Reign with some remarkable Success, some publick Benefit, and this will be an effectual Answer to those seditious Questions.]

7 [Lord, lift thou up: the light of thy countenance upon us.]

8 David might rejoice at the plentiful crop of his mutinous Subjects; as for other Reasons, so especially because he hoped they would look upon it as God's Blessing on his Reign, and so dispose them to Loyalty and Peace.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

A Psalm of David, compos'd in consideration of the many Enemies he had, especially Absalom. Ham.

Verba mea auribus. Psal. V.

[Silent, inward, or mental Prayer.]

Ponder my words, O Lord: consider my [meditation.]

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morn-

morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be [foolish] shall not stand in thy sight: for thou hatest all them that work * vanity.

against lawful Princes and Governours; the Men who are guilty of such Practices are well described in the next Verse: and so the Hebrew word [*aven*] signifies again, *Pf. xxviii. 3. xxxvi. 12.*

6 Thou shalt destroy them that speak * leasing: the Lord will abhor both the bloodthirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy * temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: [their inward parts are very wickedness.]

10 Their throat is an open sepulchre †: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own [imagination]: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

[Vain-glorious Fools]

5 * *Vanity*] seems here and *ver! 2.* of the foregoing Psalm, to signify all treasonable Designs

6 * *Leasing:*] that is, Falshood, Deceit, &c. See *Vocab.*

7 * *Temple*] here, and in several other Psalms, signifies the Holy or Holies, or place where the Ark stood, towards which the *Jews* used to Worship. See *Psal. xcix. 5.*

9 [Their hearts are wickedness itself.]

† *Gaping for the destruction of the innocent.*

11 [Projects or Designs.] See *Imagine* in the *Vocabulary,*

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer. First Penitential Psalm.

A Psalm of David, penn'd on some occasion of extraordinary Humiliation. Ham.

Domine, ne. Psal. VI.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 * Bones,] Reins, Inward part, do often in Scripture signifie the same, as, Heart, Soul, Thought. See Psalm xxxv. 10. and so probably it signifies here, viz. my Thoughts or Heart.

2. Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my * bones are vexed.

3. My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 [For in death no man remembreth thee: and who will give thee thanks in the pit?]

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

5 [In the Grave I can have no opportunity to do thee Service: As long as I live I will shew forth thy Praise; but who can celebrate thy Name, and instruct thy People in the Grave?] Bp. Patrick.

7 My

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be [confounded,] and sore vexed : they shall be turned back, and put to shame suddenly.

10 [Asham'd and disorder'd.]

Shiggaion ; *that is, a Psalm or Song (says Dr. Ham.) of David, which he sang to the Lord, concerning the words of Cush the Benjamite, one of Saul's Courtiers, who had falsely accused David.* Ham. Patr.

Domine, Deus meus. Psal. VII.

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

does Nero's, 2 Tim. iv. 17. See Psal. xix. 12.

3 O Lord my God, if I have done any such thing † : or if there be any wickedness in my [hands ;]

2 By the Lion here, we are to understand Saul, whose Name he conceals, as St. Paul

3 † As Cush falsely charges me with.

[Actions or Behaviour.] So hands signify. Jon. iii. 8.

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have [delivered] him that without any cause is mine enemy ;

4 [Betrayed.]

5 Then let mine enemy persecute my soul, and take me :

yea,

6 [Do thou, O God, exert thy self in executing that Judgment against *Cush*, which he has deserved, and thou ordained in thy Law, *Deut. xix. 16, 17, 18, 19.*

viz. That he who bears false Witness shall have it so done to him, as he had thought to have done to his Brother.]

7 † *As thou hast done formerly to vindicate the Innocent.*

8 [On my side.]

10 [Secret thoughts,] so [Reins] signifies, *Jer. xii. 2, &c.*

13 [If the wicked Man will not return and repent, God will sharpen his Instruments of death and destruction.]

yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: [arise up for me in the judgment that thou hast commanded.]

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again †.

8 The Lord shall judge the people; give sentence [with me,] O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and [reins.]

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 [If a Man will not turn; he will whet his sword:] he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Be-

1st Day. The Psalms Explain'd.

11

15 Behold, [he travaileth with mischief: he hath conceived sorrow, and brought forth ungodlinefs.]

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

A Psalm of David, on his killing Goliath of Gath, 1 Sam. vii. (as is generally thought) in which he was eminently a Type of Christ, who came to destroy or overcome the Devil, the great Enemy of our Souls.

Domine, Dominus noster. Psal. VIII.

O Lord our Governour, how excellent is thy Name in all the World: thou that hast set thy glory above the heavens!

2. [Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.]

my Sword or Sling, so much as by that declaration of Faith and Confidence in God, which then proceeded out of my Mouth, 1 Sam. xvii. 45, 46, 47. And so on other occasions, thou wilt make use of Persons of an Infant-like Temper, Mat. 18. 3, 4. to confound the mightiest Powers upon Earth by their Preaching, 1 Cor. 1. 27. and by the Hosanna's which the Children shall sing

15 [Cush is big, as if were in travail, with some great Mischief; he has taken great Pains in hatching it, and is at last deliver'd of an ugly monstrous Villany.]

2 [Thou gavest strength to me, who am but a meer Child in comparison of that lofty Giant, to discomfit the whole Army of the Philistines; which I did not do by virtue of



to the Messias, shalt silence and dash the arrogance and insolence of the Priests and ruling Jews towards him.]

4 [Thy special Providence does in so particular a manner watch over him.] So [*visit*] signifies, Gen. xxi. 1. Psal. cvii. 4.

5 † Little. See General Notes. 2.

5 [Thou hast indeed made Mankind somewhat lower than the Angels, (and that but very little, as appears by me, whom thou hast employed in that which is the proper business of Angels, to chastise and subdue thy Enemies :) And thy own Son shall hereafter take upon him humane Nature; and in this respect, for a while, be lower than the Angels. But thou hast placed Men in a state below Angels, that by behaving themselves well in this Condition, they may be prefer'd to a degree of Happiness and Dignity like to that of Angels in another World: And thy Son shall thus for a time humble himself, that by suffering Death he may be crown'd with Glory and Honour; and even in his Humane Nature be exalted above Angels, Eph. i. 20, 21.]

4 What is man, that thou art mindful of him: and the son of man, that [thou visitest him?]

5 [Thou madest him † lower than the angels: to crown him with glory and worship.]

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governour: how excellent is thy Name in all the world!

The Second Day. Morning Prayer.

A Psalm of David, wherein he thanks God for the great Success he had against the Philistines, and other Enemies; and begs God's Assistance in his present Difficulties. Confitebor tibi. Psal. IX.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : [thou hast put out their Name for ever and ever.]

6 [O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.]

us shall be forgotten, even as those Cities which ye have formerly taken from us, and rased : The Memory of one as well as the other is vanish'd and gone.]

7 But the Lord shall endure for ever : he hath also prepared his [seat] for judgment.

8 For he shall judge the world in righteousness : and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which

5 [Thou hast by this Defeat cast such a blot upon their Glory, that they shall never be able to wipe it off.]

6 [Now, O *Philistines*, there is a final end put to all that Mischief and Havock, which you formerly made in *Israel* ; the great Feats which you have done against

7 [Throne.]

12 [The poor, oppressed, ver. 9. that know God's Name,] ver. 10.

14 [Gates.] See the *Vocabulary*.

**Daughter of Sion*] that is, The City of *Sion*. The Ancients compared their Cities to beautiful young Women, and therefore called them Daughters; by the same Figure we call a Ship of War, a Man of War. Thus we read of the Daughter of *Babylon*, *Pf. cxxxvii. 8.* the Daughter of *Tyre*, *Pf. xiv. 13.* the Daughter of *Jerusalem* very often. *Sion* is frequently stiled a City, *1 Kings viii. 1. Is. xxxiii. 20, &c.*

dwelleth in *Sion*: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth [them]: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the [ports] of the *daughter of *Sion*: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

This which is the Tenth, according to the Hebrew, is joined to the Ninth by the Greeks, and made a part of it, and has no Title in the Hebrew.

Ut quid, Domine? Psal. X.

Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly [for his own lust] doth persecute the poor: let them be taken in the crafty *wiliness that they have imagined.

3 [The ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.]

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts. those who are his Companions in Iniquity, whom he accounts happy, though the Lord abhor them.]

5 His ways are alway grievous †: thy judgments are far above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: There shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

2 [Out of a greedy desire of enriching himself.] See [Lust] in the Vocabulary.

* Wiliness:] Policy. See the Vocabulary.

3 [The wicked prides himself in this, that he can, without controul, do what he list; nay, he is not satisfied to do mischief himself, but he justifies and commends the unjust Dealings and Oppressions of

† To his Neighbours, and especially to those who are under his power.

9, 10 **Ravish*.] We now commonly write, and pronounce this word a little otherwise, viz. *Ravage*; which exactly answers the Hebrew, *Hataph*; the Greek, *Ἀσπάζω*; the Latin, *Diripere*.

11 [He can crouch, and fawn, and put on humble and demure Looks, thereby to ensnare great numbers of innocent, helpless People, and betray them into the hands of his Confederates.]

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may **ravish* the poor.

10 He doth **ravish* the poor: when he getteth him into his net.

11 [He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.]

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayst take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 [The *ungodly* and *malicious*] here signifies some Person in great Authority, who was a Patron and Advocate for Vice; as may appear by the foregoing words, viz. *Break thou the Power* or Arm; for it may be observed, that this Hebrew word, when it signifies Power, as here no doubt it does, imports a very great and extraordinary degree of it, such as is in Princes and Generals. See *Dan. xi. 6, 22. Job xxxv. 9.* where the same word [*Zeroang*] is used.

17 Break thou the power of the ungodly and malicious: [take away his ungodliness, and thou shalt find none.]

[Do

2d Day. *The Psalms Explain'd* [17

[Do thou deal with this overgrown Sinner, as he has deserved, remove out of the way him that is the example and support of Vice; then Wickedness will want encouragement, which will be an effectual means wholly to suppress it.]

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the [desire] of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that [the man of the earth] be no more exalted against them.

19 [Prayer.]

20 [The Atheistical Tyrannizing Oppressor.]

A Psalm of David, composed by him, when Saul began to have evil Designs against him; and when he was advised by some to seek for safety in the Mountainous parts of Judæa.

In Domino confido. Psal. XI.

IN the Lord put I my trust: [how say ye then to my soul, that she should flee as a bird unto the hill?]]

2 For lo the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 [For *the foundations will be cast down: and what hath the righteous done?]]

[And therefore why do ye put me in a fright, and bid me fly away like a Bird before the Fowler to the tops of the Mountains?]]

3 * *The Foundations* here may properly be taken in the same sense as they are, *Ps. lxxxii. 5.*

where they signify Justice, Order, the keeping Oaths and Promises, which are the Bonds of humane Society; all which *Saul* had broken: So the sense of the whole Verse is this, *viz.* [My Enemies break through all the standing Rules of Justice, and common Honesty; And what have I, who have punctually observ'd these Rules, done to deserve so ill Treatment?]]

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 * *Snares* may signify all manner of sudden and terrible evils; as *Job* xxii. 10. *Isai.* xxiv. 17, 18.

[This is the portion which the wise Disposer of all things shall measure out to them.]

7 Upon the ungodly he shall rain * *snares*, fire and brimstone, storm and tempest : [this shall be their portion to drink].

8 † *With Approbation and Favour.*

8 For the righteous Lord loveth righteousness : his countenance will behold † the thing that is just.

Evening Prayer.

A Psalm of David, complaining of the Malice and Wickedness of Men; and of the Relief which is to be expected from God only.

Salvum me fac. Psal. XII.

Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things.

4 Which have said, With our tongue

tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 [The words of the Lord are pure words]: even as the silver, which † from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep [them,] O Lord: thou shalt preserve * him from this generation for ever.

9 [The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.]

7 [The Promises of the Lord are free from any mixture of Deceit.]

† Being taken, or dug.

8 [Thy Promises.] * Him: that is, the upright Man, against whom the Enemy swells, ver. 6.

9 [There are a world of ill Men always ready to depress the good, and promote one anothers Interest.]

A Psalm of David when he was in some great Distress, foretelling his Deliverance.

Usque quo, Domine? Psal. XIII.

HOW long wilt thou [forget] me, O Lord, forever: how long wilt thou hide thy face from me?

[Seem to neglect.]

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

1 [Lest I sleep my last.]

3 Consider and hear me, O Lord my God : lighten mine eyes, [that I sleep not in death.]

4 Lest mine enemy say, I have prevailed against him ; for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

A Psalm of David, complaining of an universal Corruption of Mens Manners ; and seems to refer to that general defection under Absalom, and to the great aversion to God and the Truth, which reign'd amongst the Jews, in the time of Christ and the Apostles, Ro.iii. 10, &c. Dixit insipiens. Psal. XIV.

*2,4 *No not one.*] These words are not to be taken in too strict a sense, as if every Jew in David's Time were gone out of the way : However, it cannot be applied to those who adhered to God and David, who are called the Generation of the Righteous, ver. 9. nor to those who became Converts to the Gospel, in the time of Christ and his Apostles : for then also there was a Rem-

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doth good, * no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doth good, * no not one.

nant,

nant, Rom. xi. 5. so that this Psalm is principally to be understood of those who joined with *Absalom* against *David*, and those who rejected the preaching of *Christ*, and those whom he sent.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

with, but this was a groundless fear: For God will not desert those, though never so few, that are true to him.] So also at the first preaching of the Gospel many who were well-affected to it, yet durst not openly profess it for fear of the great numbers of the unbelieving *Jews*; but their fear was unreasonable too, and that for the same cause.

10 As for you, ye have made a mock at the *counsel of the poor: because he putteth his trust in the Lord.

11 [Who shall give salvation unto Israel out of Sion?] When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

C 3

9 [My Subjects were affrighted with the great numbers which follow'd *Absalom*, and the Success, which he at first met

10 † *Atheistical Tools.*
*Counsel] that is, resolution. See Vocabul.

11 [Who shall be the happy instrument of obtaining a Blessing from God, who dwelleth in Sion, whereby our breaches may be healed?

healed? Here he abruptly, and elegantly breaks off his Speech, as if he despair'd of such a Mercy.] After he had made a short pause, he takes courage again, and goes on, *When the Lord, &c. as if he had said, I will not lay aside all hopes of seeing this happy time, and when this comes to pass, *Then shall Jacob rejoyce, &c. *When the Lord turneth the captivity of his people: that is, when God restores those to Jerusalem, whom this Rebellion has drove away.

The Third Day. Morning Prayer.

A Psalm of David on occasion of his return to the Tabernacle of Sion, from which he had been driven by Absaloms Rebellion. Ham. Patr.

Domine, quis habitabit? Psal. xv.

2 [Blameless, inoffensive.]

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth [an uncorrupt] life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 [He that hath not given his money upon usury:] nor taken [reward] against the innocent.

7 Whoso doeth these things: shall never fall †.

6 [He who maketh no gain of the Money he lends to his poor Brother, or Neighbour.] Ex.xxii.25. Deut.xxiii.

19, 20.

[Bribe]

† From Gods favour.

Michtam,

Michtam, that is, a Jewel, or Golden Psalm of David, containing a most memorable Prophecy of Christ.

Conſerva me, Domine. Pſal. XVI.



PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, [my goods are nothing unto thee.]

would be nō ſufficient requital for the Mercies I have receiv'd from thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in vertue.

4 But they that run after another god: [ſhall have great trouble.]

Children, and muſt expect to be treated as Enemies by the true God.]

5 * Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

will not mention, out of a juſt deteſtation and abhorrence of them.

6 [The Lord himſelf is the portion of mine inheritance, and of my * cup: thou ſhalt maintain my lot.]

which I have received by Inheritance from my Fathers: This is the beſt part of all my Royal Enjoyments; and thou, O God, wilt, I doubt not, ſecure me in the poſſeſſion of it.]

* Cup 6, 7, and Lor, ſignify the ſame thing, viz. That ſhare or part which God the Maſter of the Feaſt deals out to every ſingle Perſon. So Cup ſignifies Pſal xi. 6. Mat. xx. 22.

7 [The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.]

place of my Abode and Government; there is no Land ſo pleaſant as this of Judea, if only for this cauſe - that here we Worſhip the true God, according to his own Direction and Command.]

2 [If I ſhould offer to Thee all the good things I have, and render thee all the Service I am able, yet this Protection, and other

4 [Shall do violence to themſelves in offering humane Sacrifices, and even their own

* Their Drink-Offerings, that is, The Drink- Offerings made to the Heathen-Idol, whoſe Name he declares he

6 [The Lord is my God, and I look on the Knowledge and Worſhip of him to be the moſt valuable Treafure

7 [For there is no Country comparable to that which God hath appointed to be the

8 [For the Advice and Direction he gives me in all Dangers and Difficulties; and for the Reproofs and Checks I have every Night from my own Heart, whenever I do amiss.]

* *Reins* here again signifies *Thoughts, Conscience, Heart, &c.* as *Psal. vii. 10. xxvi. 2, &c.*

9 [I have always kept my self under this belief and apprehension, that God is nigh at hand to relieve and support me; and that therefore I shall not finally be overthrown.]

10 * *My Glory,*] that is, *my Tongue.*

* *My Flesh,* every part of me. *Ham.*

11 * *Hell* here signifies the state of the dead. See *Vocabulary.* And therefore these words cannot in a strict

and proper sense be understood of *David*, (as *St. Peter* observes, *Acts ii. 29.*) but of *Christ*, in whose Person *David* here speaks.

[For tho' I be killed, and my Soul go to the place where the Souls of other dead Men are, yet I shall not long remain there: And tho' my Body be laid in the Grave, yet it shall be raised from thence, before it be in the least corrupted.]

8 I will thank the Lord for [giving me warning]: my * *reins* also chasten me in the night-season.]

9 [I have set God always before me: for he is on my right hand, therefore I shall not fall.]

10 Wherefore my heart was glad, and * *my glory* rejoyced: * *my flesh* also shall rest in hope.

11 [For why? thou shalt not leave my soul in * *hell*: neither shalt thou suffer thy holy one to see corruption.]

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

A Prayer of David for deliverance from his Persecutors and Slanderers.

Exaudi, Domine. Psal. XVII.

* *Feigned, Deceitful.*

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of * *feigned* lips.

2 [Let

2 [Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.]

it is thy Act and Deed, and that thou hast regard to Innocence and Integrity.]

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 [Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.]

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy [right hand.]

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 [They are inclosed in their own fat]: and their mouth speaketh proud things.

2 [Do thou speedily pass Sentence on my side; and let it be done in such a manner, that it may appear that

hast regard to Innocence

4 [Because of the bloody practices of some Men, such as Doeg, 1 Sam. xxii. 17, 18. directly contrary to thy Law, I have withdrawn my self, or kept my self out of the way of violent bloodthirsty Men.]

7 [Thy Power and Justice.]

10 [They are stuffe with worldly Goods, and have thriven long in their ungodly courses.]

11 They

11 [They are always plotting and contriving our ruine, tho' their Looks are grave and demure.]

13 † *Wherewith thou punishest others.*

14 † *Whom thou usest as Rods in thy hand, to correct the Faults of thy own People.*

15 [According to] [The remnants of their Estates, which their own Luxury, and other Vices have consumed.]

16 * *Thy Presence,* or *Face.* God was in a peculiar manner graciously present in his Sanctuary to his People, and his Presence was symbolically represented by a Cloud of Glory, which stood over the Ark: This is frequently called God's *Face*, and *Presence*; as when mention is made of seeking his *Face*, coming before his *Face*, and here beholding his *Face* or *Presence* ('tis the same Hebrew word rendred sometimes *Face*, sometimes *Presence*.) So the Psalmist's meaning is,

[I will come to worship before thy Ark, with an honest and upright Heart; and then I trust that my appearing in this manner before Thee, in this Life, shall be an earnest of my more perfect enjoyment of Thee in the other Life, when I shall awake out of the Grave, and be made like Thee; and shall by this means be so happy, that I shall have nothing further to desire.]

11 [They lie waiting in our way on every side: turning their eyes down to the ground.]

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine †.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children [at] their desire: and leave [the rest of their substance] for their babes.

16 But as for me, [I will behold * thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.]

Evening Prayer.

A Psalm of David, the Servant of the Lord, who spake unto the Lord the words of this Song, in the Day that the Lord delivered him from the hand of all his Enemies, and from the hand of Saul, 2 Sa. xxii. And he said

Diligam te, Domine. Psal. XVIII.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, [the * horn also of my salvation,] and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

The sorrows of * death compassed me: and [the overflowings of ungodliness] made me afraid.

4 The pains of * hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his [holy temple]: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled, and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

1 [The Power by which I am saved.]

* Horn,] in a figurative sense always denotes Power and Honour; because Horns are the main defence of those Beasts which have them.

3. [My wicked Enemies violently raging like a Torrent of Waters.]

3, 4 * Death and Hell here signify the same thing. So *Ham.* and *Patr.* understand these Verses. See *Hell* in the *Vocabul.*

6 [Holy of Holies, or the innermost part of the Temple a Type of Heaven.] See *Pf.v.ver.7.*

In these Verses, from the 7th to the 16th, is represented the severity of the Divine Judgments on the Enemies

of

of God, and David, in a very lofty and figurative Style, which therefore cannot be meant in a literal sense: But the brief and plain design of these Verses is to express the sense that David had of God's being the Author of all his Success and Victories, which he did as sincerely believe, as if he had seen the Divine Majesty interposing and manifesting itself, as formerly it did at Mount Sinai, when the Law was given, *Exod. xix. 18, &c.* from whence the Psalmist seems chiefly to have taken this Description. There, as well as here, is mention of an *Earthquake, Smoke, Fire, Thunder, Lightning, &c.* and such Descriptions are not unusual in Holy Scripture. See *Psal. xcvi.*

8 **Coals*] in this place denote God's Judgments; as likewise *Hab. iii. 5. Ez. x. 2.* **Smoke* and *Fire* denote the vehemence of the Divine Wrath. Dr. *Ham.* and some others, by the *Coals*, understand Thunderbolts.

10 **Cherubims* or Angels are called God's Chariots, 1 *Chr. xxviii. 18. Psal. lxxviii. 18.* implying that God is in an

especial manner present among the Angels, and in all things uses their Service and Ministry.

11 The **darkness* here said to surround the place of his Majestatic Presence, his Royal Tent, or **Pavilion*, signifies the Invisibleness of his Nature, the unsearchableness of his Counsels, and terribleness of his displeasure.

12 [But the secret Vigour and Brightness of his Presence, soon made the Clouds to move and be dissolved, from which *Hail-stones* and *Coals of Fire* immediately dropt for the destruction of his Enemies.]

**Hailstones and Coals of Fire*] falling down in showers from Heaven, were the Instruments

8 There went a **smoke* out in his presence: and a consuming **fire* out of his mouth, so that **coals* were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the **Cherubims*, and did fly: He came flying upon the wings of the wind.

11 He made **darkness* his secret place: his **pavilion* round about him with dark water, and thick clouds to cover him.

12 [At the brightness of his presence his clouds removed: **hail-stones*, and *coals of fire*.]

13 The Lord also thundred out of heaven, and the Highest gave his thunder: **hail-stones* and *coals of fire*.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

where.

whereby God executed his Wrath on the *Sodomites*, *Gen. xix.* and on the five Kings, *Jos. x. 11.* and hence, probably, by these two, God's Judgments of all sorts, how contrary soever they may be to one another, are represented not only here, but *Zach. xii. 6.* *Rev. xvi. 21.*

It may be observed, that to make the sense entire it may be proper in your Mind, to supply some word after the mention of *Hail-stones and Coals of Fire*, viz, *fell down, were dispersed, scattered, or the like.*

15 The * springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

gical Description of God's punishing his Enemies with an Earthquake, so he ends it with the effect of the Earthquake, viz. the cleaving of the Ground to such a degree, as if not only great streams of Water gushed out, but that it had been rent and torn to the very center, which is in a Poetick sense called its Basis or Foundation.

15 * Springs of Waters were seen ;] Earthquakes do frequently open great Spouts and Streams of Water, where none appeared before. And as the Psalmist began the tra-

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 [They prevented me] in the day of my trouble: but the Lord was my upholder.

19 [He brought me forth also into a place of liberty]: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my [hands] shall he recompense me.

18 [They were too quick for me.] See *Vocabulary.*

19 [He set me free from all my Straits and Difficulties, and made my Condition prosperous.]

20 [Actions.]

21 Be-

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and [eschewed mine own wickedness.]

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my [hands] in his eye-sight.

25 [With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.]

23 [Avoided the Sin to which I was most inclined.]

24 [Actions.] He probably means his keeping himself free from the Blood of *Saul*, when he might have slain him, 1 *Sam.* xxiv.

25 [To those who are good beyond the common rate thou shalt shew thy self a true Lover of Goodness, and wilt do Justice to them against their Enemies, who preserve their own Integrity.]

26 [Thou shalt spare the Lives of those who have spared the Lives of others. (See ver. 24.) but if any take crooked ways to obtain their ends, thou shalt ensnare them in their own Devices.] See *Vindication*.

28 [Thou shalt make me prosperous.] *Job* xxi. 17. *Prov.* xxiv. 20.

26 [With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.]

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 [Thou also shalt light my candle]: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfort an host of men: and with the help of my God I shall leap over the wall †.

† In order to take a City. See ver. 33.

30 [The

30 [The way of God is an undefiled way: the word of the Lord also is tried in the fire;] he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of War: [and maketh my way perfect.]

33 He maketh my feet like harts feet: and setteth me up on high †.

34 He teaches mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy [salvation:] thy right hand also shall hold me up, and [thy loving correction shall make me great.]

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs

30 [God never defiled himself with any breach of Word; his Promises are like Metal try'd in the Fire.]

32 [And removes all obstacles and difficulties out of my way.]

† Above the reach of my Enemies.

35 [Saving help]
[I have found by experience, that the more Troubles and Crosses I meet with, I shall still grow wiser and better under them; thou wilt, as thou hast hitherto, shew thy Love in all thy Corrections. The attempts of my Foreign Enemies, and the struggles of my own Rebellious Subjects being defeated, shall add to my Strength, and increase my Power, thou wilt still continue to make even my afflictions turn to my present and future Glory.]

upon

upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but ye shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 [Seditious.]

43 Thou shalt deliver me from the [strivings] of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 [The adulterous Generation that is among my own People, who call themselves *Jews*, and the Children of *Abraham*, but are not true to God and their King, shall be worse than the Heathen ; only act a part, and pretend themselves my Subjects and Servants, till they have an opportunity of making head against me.]

46 [Strong Holds] which *David* made their Prisons by besieging them.

45 As soon as they hear of me, they shall obey me : but [the strange children shall dissemble with me.]

46 The strange children shall fail : and be afraid out of their [prisons.]

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries :

series : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving kindness unto David his Anointed, and unto his Seed for evermore.

The Fourth Day. Morning Prayer.

A Psalm of David.

Cæli enarrant. Psal. XIX.

THe * Heavens declare the glory of God : and the * Firmament sheweth his handy-work.

way, as the Earth also is, Job xii. 8. and the Hills and Trees, Ps. lv. 12.

2 [One day telleth another : and one night certifieth another.]

3 [There is neither speech nor language : but their voices are heard among them.]

ven and Firmament, Night and Day, are heard and understood by them : They convince all People, in some measure, of the Power and Wisdom of Him who made and governs them.]

4 Their sound is gone out into all lands : and their words into the ends of the world †.

5 In them hath he set a tabernacle for the Sun : which cometh forth as a Bridegroom

1, 2, The * Heavens and * Firmament, and Days and Nights, are here represented as Persons in the Poetick manner, and the Hills and Trees,

2 [* Days and Nights, being plac'd as it were in Quires one against another, do by turns great Creator.]

3 [There is not a People of any Tongue or Language, but that the silent Voices of the Heavens and Firmament, Night and Day, are heard and understood by them : They convince all People, in some measure, of the Power and Wisdom of Him who made and governs them.]

4 † As the Voice and Doctrine of the Apostles, and other Ministers, shall hereafter do in a more plain and intelligible manner, Rom. x. 18.

out of his chamber; and rejoyceth as a Giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 [Free from any mixture of Evil.]

† From Sin and Error.

[A safe way for Men to walk in.]

8 [Just and reasonable.]

† By the Promises annexed to them.

[Clear like Glasse, easy to be understood.]

9 [The true fear of God will make Men sincere in their Actions, teach them to avoid all Fraud and Hypocrisy; 'tis a Principle that never ceases to work upon all that live under the power of it, and will make Men good, not only by Fits, but always: The Judgments, or Commandments of God, teach Men to be faithful and just, seriously and sincerely honest in all their Dealings with each other.]

12 * Secret Faults;] that is, Sins of Ignorance, such as I have committed unawares; Sins which have escaped my Observation or Memory.

13 * Presumptuous Sins;]

7 The law of the Lord is an [undefiled] law, converting the soul†: the testimony of the Lord is [sure,] and giveth wisdom unto the simple.

8 The statutes of the Lord are [right,] and rejoyce the heart†: the commandment of the Lord is [pure,] and giveth light unto the eyes.

9 [The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than hony, and the hony-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my * secret faults.

13 Keep thy servant also from * presumptuous sins, lest they

they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

that is, all wilful, studied, habitual, scandalous Sins.

Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight;

O Lord: my strength and my redeemer.

A Psalm of David, wherein the People are taught to pray for his good Success. The occasion of composing it was probably the Invasion mentioned, 2 Sam. x. 6, 8.

Exaudi te Dominus. Psal. XX.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary †: and strengthen thee out of Sion †.

2 † The place of God's especial Presence.

† Where the Ark and Tabernacle stood.

3 Remember all thy offerings; and accept thy Burnt-Sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will *hear him from his holy Heaven: even with the [wholsom] strength of his right-hand.

6 * Hear;] that is, hear effectually, so as to answer.

[Safe, Secure.] See Vocabulary.

7 Some put their trust in

7 * Chariots, in ancient time, were of great use in War. *Deut. xx. 1.*

* Chariots, and some in Horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of Heaven: When we call upon thee.

A Psalm of David, in which the People are taught to thank God for the great Victory and Success which God had given to David: And let it be remembered, that these Conquests of David were Types of that greater Victory of Christ over the Devil, &c. Our Translators took it principally to be understood of Christ, and therefore turn it, ver. 3, 5, 6. [Thou shalt] as if it were hereafter to be completed in Christ, and were not fulfilled in David, when this Psalm was composed; and in thus Translating they exactly follow the Hebrew.

Domine, in virtute tua. *Psalm. XXI.*

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 [For thou shalt be before-hand with him, and grant him before he asks, and more than he could desire; and shalt daily make his

3 [For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

Crown shine more bright on his Head.] See *Prevent* in *Vocabulary*.

4 He asked life of thee, and thou gavest him a long life: even for ever, and ever.

5 [His

5 [His *Honour is great in thy salvation]: glory, and great *worship shalt thou lay upon him.

5 [Great is the *Honour he has won by those Victories, which thou hast given him.]

*Worship; Dignity.

See Vocab.

6 For thou shalt give him everlasting felicity: and [make him glad with the joy of thy countenance.]

6 [Greatly rejoice him with thy Favours.]

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make him like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and [imagined] such a device as they are not able to perform.

11 [Contrived, plotted.] See Vocab.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them,

13 [Be thou exalted, Lord, in thine own strength:] so will we sing, and praise thy power.

13 [Shew, O Lord, the greatness of thy power, and magnify thy self before their Eyes.]

Evening Prayer.

A Psalm of David, wherein, as the generality of Divines affirm, in his own Person he gives a large account of the Sufferings of Christ, of his Exaltation, and the enlarging his Kingdom: But others suppose that he had no regard to his own Person in penning this Psalm; but that is meerly a Prophecy of the Messias. And it is certain there are some Passages in it, which can scarce be applied to David; however, not in a proper and strict sense, as particularly the 17th, 18th, & 27th Verses. Dr. Hammond supposes, upon good grounds, that our Saviour rehearsed not only the first Verse, but the whole Psalm, or at least good part of it upon the Cross, and thereby applied it to his own Person and Circumstances; Mat. xxvii. 46.

Deus, Deus meus. PSAL. XXII.



MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 [Faithful:]

* O thou Worship of Israel;] that is, O thou who art the Object of our Worship, or whom Israel worshippeth, or Praiseth, Deut. x. 21. Jer. xvii. 14. So Christ is called the Glory of Israel, Luke ii. 32. See Worship in the Vocabulary.

3 And thou continuest [holy]:
* O thou worship of Israel.

3 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips; and shake their heads, saying,

Matt. xxvii. 39.

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

Matt. xxvii. 43.

9 But thou art he that took me out of my mothers womb: thou wast my hope when I changed yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many *oxen are come about me: fat *bulls of Basan close me in on every side.

12, 13 By *Bulls and *Oxen in the prophetick Style, is often meant cruel and bloody Princes, *Ezra* xxxix. 18. *Amos* iv. 1. and by Lions and Unicorns, ver. 21. we may justly understand the same.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into [the dust of death.]

D 4

15 [The Grave.]

16 By

16 By * Dogs we may understand Enemies of a lower Rank, servile, domestic Traytors.

John xix. 23, 24.

30 [Dear Life.]

21 * Unicorn.] 'Tis not certain what Animal is meant by the *Hebr. Réém*, whether the *Rhinoceros* (which has indeed but one Horn, and that on its Snout) as the Ancients thought, or the *Urus*, or *Afinus Indicus*, as some have conjectured; or the *Arabian Goat*, as the Learned *Bochart* asserted.

22 [All my Disciples,] *Heb. ii. 11, 12.*
if understood of Christ.

16 For many * dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands, and my feet, I may tell all my bones: they stand staring, and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my [darling] from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the * unicorns.

22 I will declare thy Name unto my [brethren]: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the

the great congregation: my vows will I perform in the sight of them that fear him.

26 [The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.]

So Jacob's Spirit revived, or lived again, that is, was full of Comfort, Gen. xlv. 27.

[I will call the Poor to eat their fill of those Sacrifices, which I have vowed, and will offer to God; and all that are well-affected to him shall join with me in his Praise, and shall enjoy a constant, never-failing comfort in serving him.] These words are more truly applicable to Christ Jesus, who feeds the Poor with his Word, with his Flesh and Blood, which is a perpetual stream of Comfort to his faithful People.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the Governor among the people.

29 [All such as be fat upon earth: have eaten, and worshipped.]

Jerusalem, have all along, at proper times offer'd Sacrifice, and eat their share of them, and worshipped God according to the Rites of Moses's Law.]

30 [All they that go down into the dust, shall kneel before him: and no man hath *quickened his own soul.]

whatever mortal Men are my Subjects, shall not want wherewithal to worship God, nor time and opportunity to attend his Service. And when I speak of mortal Men, I mean all without Exception; for who can keep alive himself, or raise himself when he is once dead, ----- This is more truly applicable to Christ Jesus, who hath, in all respects, set the Poor on equal Terms with the Rich, as to their Religious Concerns; or if either have the advantage, 'tis the Poor, for unto them the Gospel was in an especial manner preached.

26 * Your Heart shall live for ever;] that is, your Heart shall for ever be comforted, so [to live] signifies, 1 Thes. iii. 8.

29 [All those who had Cattle of their own, or wherewithal to buy them, and to travel to

Jerusalem, have all along, at proper times offer'd Sacrifice, and eat their share of them, and worshipped God according to the Rites of Moses's Law.]

30 To * quicken signifies to give or restore life.

[But I will take care, so far as in me lies, that

31 [* My Seed shall also do much for the Service of God : many Kings descended from me shall shew a great Zeal for his Honour : And at last the Great King, the *Messias*, shall be born of a Virgin lineally descended from me ; so that my Family shall be accounted Sacred to the true God.]

31 [* My seed shall serve him : they shall be counted unto the Lord for a generation.]

32 [* They shall rise up in their several Ages, and at last he who is to be the Saviour of the World : And what I now say shall hereafter be confirmed by the greatest Miracles, and by an Angel, and a Star from Heaven. God's Truth and Faithfulness to me and my Family, I say, shall be confirm'd to a People whom he shall raise up (the Christian Church,) whose Minds God shall form for the receiving and practising Divine Truth, *Eph. ii. 10.*]

32 [They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord * hath made.]

* *Hath made :*] He speaks in the Prophetick Style ; as again, *ver. 17. they pierced.*

A Psalm of David in time of Prosperity.

Dominus regit me. Psal. XXIII.

THe Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul † and bring me forth in the paths of righteousness for his Names sake.

† *From the wrong way of Vice and Error.*

4 [A state of the greatest Misery and Affliction.] Thy * Rod, and thy * Staff ; or, thy Scepter, and thy Crook : The first signifies his Power, as a King ; the other his Care, as a Shepherd.

4 Yea though I walk through [the valley of the shadow of death,] I will fear no evil : for thou art with me, thy * rod, and thy * staff comfort me.

5 [Thou hast provided for me, even in

5 [Thou shalt prepare a table before me, * against them that trouble

trouble me: thou hast anointed my head with oyl, and my cup shall be full.]

for this Life.]-----* Against, or over-against. See the Vindication.

† *Maugre the Malice of mine Enemies.*

6 But thy loving kindness and mercy shall follow me all the days of my life: and [I will dwell in the house of the Lord for ever.]

moved, for ever to dwell in thy heavenly Temple.]

the sight of mine enemies, not only a Competency, but a Plenty of all things necessary

6 In return to thy Favours I will always frequent thy House as long as I live; and don't doubt but from thence I shall be re-

The Fifth Day. Morning Prayer.

A Psalm of David, on occasion of bringing the Ark to Mount Sion, and placing it in the Tent, which he had prepared for it, 1 Chr. xv, xvi. which was a Type of Christ's Accession into Heaven, the true Holy of Holies.

Domini est terra. Psal. XXIV.

THE earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 [For he hath founded it upon the seas: and prepared it upon the fouds.]

in the Earth, that the Waters, which were at first above it, are now; as to the main mass of them, beneath it, *Exod. xx. 4.* and yet the Earth stands firm upon that fluid body, as upon the most solid Foundation.

3 [Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?]

4 [Even he that hath clean hands,] and a pure heart: and that hath not *lift up his mind unto vanity, nor sworn to deceive his neighbour.

in vain, are two Phrases signifying the same thing; that is, to take a false Oath, or swear to a Lye. *Ham. Patr. Answ.*

2 For he by his admirable Wisdom and Power, hath made such Arches and Channels

3 [Who is fit to ascend into Sion, this Holy Mountain, to stand there and worship God?]

4 [He whose Actions are free from Deceit and Violence.]

* To lift up ones Mind, or Soul, to Vanity, and to take up God's Name

5. * *Righteousness*;] that is, *Mercy*; for *Righteousness* often signifies. *Ham. Ainsm. See 1 Sa. xii. 7. Jud. v. 11.*

6 * *To seek, or seek the Face*] signifies in Scripture-Language to desire the Favour or Friendship of another. See 1 Kings 3. 24.

signifies the Children, or People of Jacob.

[Such should the People be that expect acceptance with God, or to be in Communion with his Church, to be reckon'd among the number of the true Israelites.]

7, 9 * *Lift up your heads, O ye Gates.*] Dr. *Ham.* very rationally supposes, that these *Gates* did not turn upon Hinges, as commonly now with us; but that they were Portcullises, which are shut by being let down, and opened by being lifted up: And so when *David*, and they that are with him, do in a Poetic manner speak to the *Gates* to lift up their heads, 'tis all one as to bid them be opened, that so the Ark might enter in: And this is the more probable, if it be considered, that *Sion* was a Strong-Hold, 2 Sam. v. 7. for in such places, to this Day, we use Portcullises.

7, 9 * *Everlasting Doors*;] that is, *Doors* made of exceeding durable Materials: tho' when apply'd to our Saviour's entering Heaven-Gates, the word is to be taken in its most proper sense.

7, 9 *And the King of Glory shall come in.*] By which is meant, That God, who had promised in a peculiar manner to be present between the Cherubims over the Ark, should now enter into the Sanctuary. See Exod. xxv. 20, 21, 22. but the Godhead dwelt in a more perfect manner in *Christ Jesus*, than ever it had done in the Ark; and these words are therefore more truly applicable to his Entrance into Heaven, than to the Arks being carried into the Sanctuary.

5 He shall receive the blessing from the Lord: and * *righteousness* from the God of his salvation.

6 [This is the generation of them that seek him; even of them that * *seek thy face, O Jacob.*]

* *Jacob* here, as often elsewhere, signifies

7 * *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: * and the King of glory shall come in.*

8 Who is the King of glory? it is the Lord strong and mighty, even the Lord mighty in battel.

9 * *Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and * the King of glory shall come in.*

10 Who is the King of glory? even the Lord of hosts, he is the King of glory.

A Psalm of David. This is one of those that are called alphabetical Psalms (tho' it be not perfectly so.) By which is meant, That they are compos'd after the order of the Hebrew Letters; the first Verse beginning with Aleph, the second with Beth, and so on.

Ad te, Domine, levavi. Psal. XXV.

Unto thee, O Lord; will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

1 [My Desire, and Affections, and Hope are toward thee, O Lord.]

[.boD] 11

2 For all they that hope in thee shall not be ashamed: but such as [transgress] without a cause shall be put to confusion.

2 [Rebel, or behave themselves perfidiously toward me.]

current †

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious, and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek, shall he guide in [judgment]: and

8 [Discerning betwixt good and evil, right and wrong.]

such

such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy, and truth : unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord : him shall [he] teach in the way that [he] shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is † among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded

11 [God.]

† known.

founded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me †: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

† As the Guard doth on a Prince.

A Psalm of David, when he was falsely accused of some Crime.

Judica me, Domine. Psal. XXVI.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 [Examine me, O Lord, and prove me: try out my *reins and my heart.]

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 [I will *wash my hands in innocency, O Lord: and so will I go to thine altar;]

but I will at the same time protest mine Innocence, as to the Crimes charged upon me, and solemnly declare my Resolutions of keeping my self free from such Crimes for the future.]

7 [That I may shew the voice of thanksgiving]: and tell of all thy wondrous works.

at the same time testify my own Thankfulness.

2 [Do thou, O Lord, make the strictest search into my Actions and Thoughts, and use what means thou pleasest to clear the Innocence of my Designs and Intentions.]

Here * Reins and Heart signify the same thing, as in many other places, viz. Secret Thoughts.

6 [I will not only, according to Custom, * wash my hands, before I perform my Devotion,

7 [That by publickly proclaiming thy Mercies, I may make others sensible of them, and

8 Lord

9 [O let me not be partaker, either in Guilt or Punishment, with wicked and * bloodthirsty Men.]

12 [And in this I'm sure I am right, I have taken the true way; (that is Innocence) and Prayer to God, mentioned in the former Verse.]

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 [O shut not up my soul with the sinners: nor my life with the * blood-thirsty;]

10 In whose hands is wickedness: and their right-hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 [My foot standeth right]: I will praise the Lord in the congregations.

Prayer to God, mentioned in the former Verse.]

Evening Prayer.

A Psalm of David in great distress. Bishop Patrick supposes the occasion of it might be the History mention'd 2 Sam. xxi. 16, 17.

Dominus Illuminatio. Psal. XXVII.

1 [Joy, Comfort] Psal. xlix. 19.

THe Lord is my [light] and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me † to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

† As if like Savage Beasts, or Cannibals they intended.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his [temple.]

4 [Sanctuary.] See Psal. v. 7.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee †, [Seek ye my face]: thy face, Lord, will I seek.

9† And Methinks I oft: n hear thee say,
[Seek my Favour.]
See Psal. xxiv. 6.]

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O

E

Lord,

Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

A Psalm of David, wherein he prays for help against his Heathen Enemies : for 'tis highly probable that the occasion of penning it was those Battles with the Philistines, mentioned 2 Sam. xxi. 18, 19, 20.

Ad te, Domine. Psal. XXVIII.

U Nto thee will I cry, O Lord, my strength: think no scorn of me, lest if thou make as though thou hearest not, † I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the * mercy-seat of thy holy temple.

2 * The Mercy-seat]
and the Oracle, strictly
taken are the same :

'Twas from the Mercy-Seal that God gave his Answers, *Exod. xxv. 21, 22. Numb. vii. 89.* But sometimes the Oracle signifies the whole place, where the Ark with the Mercy-Seal stood, *1 Kings vi. 19.* This place is here called the Temple by our Translators, as *Psal. v. 7, &c.*

3 O pluck me not away,
neither destroy me with the
ungodly and wicked doers :
which speak friendly to their
neighbours, but imagine mis-
chief in their hearts.

4 Reward them according
to their deeds : and according
to the wickedness of their own
inventions.

5 Recompense them after
the work of their hands : pay
them that they have deserved.

6 For they regard not in
their mind the works of the
Lord, nor the operation of his
hands : therefore shall he break
them down, and not build
them up.

7 Praised be the Lord : for
he hath heard the voice of my
humble petitions.

8 The Lord is my strength
and my shield, my heart hath
trusted in him, and I am helped :
therefore my heart danceth for
joy, and in my song will I
praise him.

9 The Lord is my strength :
and he is the [wholsome] de-
fence of his Anointed.

10 O save thy people, and
give thy blessing unto thine in-
heritance : feed them †, and set
them up for ever.

9 [Safe.] See the
Vocabulary.

† As a Shepherd doth
his Flock.

A Psalm of David, which seems to have been compos'd (says Dr. Ham.) after his subduing the Heathen Kings, and People mentioned 2 Sam. viii. Bishop Patrick supposes that God had interposed and assisted David in these Victories, by causing violent Storms of Thunder and Lightning, by which the Enemy was disorder'd and routed; which, if so, may be the reason of the Psalmist's so often mentioning the great efficacy of this Meteor.

Afferte Domino. Psal. XXIX.

† Emblems of your own Power, Isai. lx. 7.

* Worship; that is, Majesty. See Vocab.

4 * The Voice of the Lord;] that is, The Thunder.

5, 6 * Libanus is a Mountain of Syria, and as the Thunder rends the Cedars of Libanus, so did the Divine Power by the hand of David and his Army, subdue the great Princes of that Country, and slew 22000 of their Men, 2 Sam. viii. 5.

6 * Sirion, which is called also Hermon and Shenir, Deut. iii. 9. was very near to Libanus, and may be supposed to refer to the same Victory.

5, 6 [The Thunder makes the tallest Trees that are in * Libanus and * Sirion, and even the Mountains themselves to skip like the young

Bring unto the Lord, O ye mighty, bring young ramst unto the Lord: ascribe unto the Lord * worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the * voice of the Lord is mighty in operation: * the voice of the Lord is a glorious voice.

5 [The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of * Libanus.

6 He maketh them also to skip like a calf: * Libanus also, and * Sirion like a young unicorn.]

young Creatures that feed upon them : nay, it breaks and tears in pieces those Trees, as the Power of God has enabled me to destroy the Princes of that Country to which these Mountains belong.]

7 [The voice of the Lord divideth the flames of fire,] the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of * Cades.

of the Edomites and Moabites, Numb. xxvii. 1, 14. Numb. xxxiii. 26. As the Thunder shakes the Wilderness, so did David those People, 2 Sam. viii. 2, 14.

8 The voice of the Lord maketh the Hinds to bring forth young,† and *discovereth the thick bushes: in his temple doth every man speak of his honour.

† is here taken in a very particular sense, just as 'tis by our New Translators, Jer. xiii. 22. viz. to make any thing cease to be a covering. [The thickest Bushes shall not cover or protect the Hinds from the violence of the Thunder.]

9 The Lord sitteth above the * water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength to his people: the Lord shall give his people the blessing of Peace.

7 [The Thunder cuts a way into all Quarters for the Lightning.]

* Cades is the Wilderness sometimes called Zim, in the Borders

8 † By affrighting them: For fear hastens the Delivery, 1 Sa. iv. 19.

* Discovereth the thick Bushes, or Coverts wherein the Hinds expect shelter. To disco-

9 * Water-flood:] The Clouds, the Treasures of Rain, &c. hereby are figuratively meant the great number of David's Enemies, See Isa. xxviii. 2. lix. 19.

The Sixth Day. Morning Prayer.

A Psalm of David at the Dedication of David's House, after it had been polluted by Absalom, 2 Sam. xvi. 21, 25. Ham. Patr.

Exaltabo te, Domine. Psal. XXX.

I Will magnifie thee, O Lord, for thou hast set me up; and not made my foes to triumph over me.

**Thou hast healed me.*
To be healed in Scrip-
ture - Language signi-
fies to be deliver'd from
any Evil, 2 Chron. viii. 14.

3 [The state of the
dead.] See *Vocabulary*.

4 [That his Mercy
and faithfulness may be
duly remembred.]

5 [The effect of
his Favour, and good
*pleasure, is Life and
Safety.]

† Zion, which was a
Strong-Hold, 2 Sam. v. 7.

9 [What Service can
I do thee when I am
dead?]

10 [Shall my Ashes
be able to declare thy
Goodness? nay, will
not thy Promises rather
seem to fail, and lose
their Credit, if I should
be defeated by my Ene-
mies, and fall by their
hands, contrary to thy
own express word?]
Psal. lxxxix. 21, 22, 23.

2 O Lord my God, I cried
unto thee: and *thou hast heal-
ed me.

Jer. xiv. 19.

3 Thou, Lord, hast brought
my soul out of [hell]: thou hast
kept my life from them that go
down to the pit.

4 Sing praises unto the Lord,
O ye saints of his: and give
thanks unto him [for a remem-
brance of his holiness.]

5 For his wrath endureth but
the twinkling of an eye, and [in
his *pleasure is life]: heaviness
may endure for a night, but joy
cometh in the morning.

6 And in my prosperity
I said, I shall never be remo-
ved: thou, Lord, of thy good-
ness hadst made my hill † so
strong.

7 Thou didst turn thy face
from me: and I was troubled.

8 Then cried I unto thee,
O Lord: and gat me to my
Lord right humbly.

9 [What profit is there in my
blood: when I go down to the
pit?]

10 [Shall the dust give thanks
unto thee: or shall it declare
thy truth?]

11 Hear, O Lord, and have
mercy upon me: Lord, be thou
my helper.

12 Thou hast turned my
heaviness into joy: thou hast
put

put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

A Psalm of David, composed on occasion of his escape from Keilah, and flight through the Wilderness of Maon, 1 Sam. xxiii. as Bishop Patrick.

In te, Domine, speravi. Psal. XXXI.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy [righteousness.]

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them, [that hold of superstitious vanities:] and my trust hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou hast

1 [Mercy.] See
Psal. xxiv. 5.

7 [Who have any regard to the Idols of the Heathen, to Astrologers, Southsayers, &c.]
Ham. Patr. Ainsw.

8 [Taken notice of, or own'd.] See Ps. i. 7.

9 † Viz. In this spacious WilderNESS. See the Title.

10 [A Jest, and By-word.] See Reproof in the Vocab.

11 [A Jest, and By-word.] See Reproof in the Vocab.

12 † Which is thrown out of Doors as nothing worth.

13 [Slander and Reproach.] See Blaspheme in Vocabulary.

14 [The time of my Life and Death, my Deliverance or Destruction, is in thy power.]

considered my troubles and hast [known] my soul in adversities

9 Thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room †.

10 Have mercy upon me, O Lord, for I am in trouble; and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became [a reproof] among mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel †.

15 For I have heard the [blasphemy] of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 [My time is in thy hand,] deliver me from the hand of mine

mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 [Thou shalt hide them privily by thine own presence, from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.]
from the Challenges and Insults of wicked Men.]

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness [in a strong city.]

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou hearest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye

his glorious and
in your duty

David
his

22 [Thy Favour and Providence over them, represented by the Wings of the Cherubims: which overshadow the Mercy-seat and Ark, shall defend them

23 [In assisting my escape out of a strong well-fortified City.]
See Title.

24 † To speak through Fear and Consternation,

his

27 [Be vigorous, and resolved in your Duty to God.]

his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 [Be strong,] and he shall establish your heart: all ye that put your trust in the Lord.

Evening Prayer. Second Penitential Psalm.

A Psalm of David; some think it was intended for publick use on the solemn Day of Expiation.

Beati, quorum. Psal. XXXII.

Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 [For during the time that I was under secret Grief and Horror for the foulness of my Sin, and before I had confessed and begged pardon for it.]

3 [For while I held my tongue]: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 * Thee and Him] are both meant of God. The change of Person

7 For this shall every one that is godly make his prayer unto * thee, [in a time when thou

Thou mayest be found: but in the great water-floods they shall not come nigh *him.]

in such cases is not unusual. See the two foregoing Rules.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: [thou shalt compass me about with songs of deliverance.]

7 [Before the Day of Evil, and publick Calamity be come: for in the time of God's Vengeance, when a Deluge of Misery, like that in the Days of Noah, surprises and overwhelms Men, 'twill be too late to sue for Mercy; there will then be no coming near him.]

8 [Thou shalt cause all about me to congratulate my Deliverance with Hymns and Songs.]

9 I will inform thee, and teach thee in the way wherein thou shalt go: and [I will guide thee with mine eye.]

9 This Verse seems to be the Speech of God himself to the Penitent Sinner, and likewise the 10th.

[Thou shalt always be under my particular Care and Direction, I will always be ready to Counsel and Advise thee.] Thus our Saviour guided St. Peter with his Eye, Luke xxii. 61.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, [lest they fall upon thee.]

10 [Lest, if once they get loose, they fall upon thee with those formidable Weapons, their Teeth and Hoofs, and will neither be led nor rid.]

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

A General Thanksgiving for the Works of Nature and Providence.

Exultate iusti. Psal. XXXIII.

Rejoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

3 [With a Shout or Alarm, like that of Soldiers, when they Triumph or Engage.] So the Hebrew Word signifies, *Jos. vi. 20, &c.*

2 This Verse seems to be the speech of God himself to the people, and like-
wise the Lord.

3 Care and Dilection, these are the words of the Lord.

4 So that to the Eye they appear higher than the Shore.

11 [Purpose, or Decree.] See *Vocab.*

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him [with a good courage.]

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness, and judgment: and the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap †: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The [counsel] of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Bless

12 Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

A Psalm of David when he changed his Behaviour before Abimelech, who drove him away, and he departed, 1 Sam. xxi. 11, 14, 15. Now, tho' he was preserved by this Artifice, yet he piously ascribes the deliverance to God's Mercy; and in memory thereof penned this Psalm. This is an Alphabetical Psalm. See Psal. xxi.

Benedicam Domino. Psal. XXXIV.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 * They,] that is, the humble, ver. 2.

* Were lightened,] that is, comforted.

5 * They had an eye unto him, and * were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 * Angel, for Angels, the singular for the plural, which is very usual in the Hebrew.

7 The * angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 * Lions] denote ravenous and spiteful Men.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come,

11 Come, ye [children,]
and hearken unto me : I will
teach you the fear of the Lord.

12 What man is he that
[lusteth] to live : and would fain
see good days ?

13 Keep thy tongue from
evil : and thy lips, that they
speak no guile.

14 [Eschew] evil, and do
good : seek peace, and ensue it.

15 The eyes of the Lord are
over the righteous : and his ears
are open unto their prayers.

16 The countenance of the
Lord is against them that do
evil : to root out the remem-
brance of them from the earth.

17 The righteous cry, and
the Lord heareth them : and
delivereth them out of all their
troubles.

18 The Lord is nigh unto
them that are of a contrite heart :
and will save such as be of an
humble spirit.

19 Great are the troubles of
the righteous : but the Lord de-
livereth him out of all.

20 He keepeth all his bones :
so that not one of them is bro-
ken †.

21 But misfortune shall slay
the ungodly : and they that hate
the righteous, shall be desolate.

22 The Lord delivereth the
souls of his servants : and all
they that put their trust in him,
shall not be destitute.

11 [All that have
teachable Minds, that
are not grown too ob-
stinate in Folly, and
Ignorance.]

12 [Desireth.] See
[Lust] in the Vocabul.

14 [Avoid.] See
Vocabulary.

† These words were
eminently fulfilled in
our Blessed Saviour,
Joh. xix. 36.

The Seventh Day. Morning Prayer.

A Psalm of David, when he was persecuted by Saul, and falsely accused by Doeg, &c. As to the Imprecations used in this Psalm, See Preface.

Judica me, Domine. Psal. XXXV.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 [Disappointed.]

4 Let them be [confounded,] and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch

catch himself: that he may fall
into his own mischief.

9 And, my soul, be joyful
in the Lord: it shall rejoyce
in his salvation.

10 [All my bones shall say,]
Lord, who is like unto thee,
who deliverest the poor from
him that is too strong for him:
yea, the poor and him that is in
misery, from him that spoileth
him?

11 False witnesses did rise up:
they laid to my charge things
that I knew not.

12 They rewarded me evil
for good: to the great discom-
fort of my soul.

13 Nevertheless, when they
were sick, I put on sackcloth,
and humbled my soul with fast-
ing: and my prayer shall turn
into mine own bosom.

14 I behaved my self, as
though it had been my friend
or my brother: I went heavily
as one that mourneth for his
mother.

15 But in mine adversity
they rejoyced, and gathered
themselves together: yea, the
very [abjects] came together
against me unawares, making
mows at me, and ceased not.

16 With the flatterers were
busie mockers: who gnashed
upon me with their teeth.

17 Lord, how long wilt thou

10 [My Heart, or
Soul.] See Psal. vi. 3.
li. 10.

15 [Vilest of Men.]

17 [Dear Life.]

19 [In their wicked and insulting manner.]

† *Making Signs to one another, as if they had done their business.*

21 * It;] that is, some foul Fact of which they falsely accused David, for they were false Witnesses, ver. 11. of whom David here speaks.

look upon this: O deliver my soul from the calamities which they bring on me, and my [darling] from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me [ungodly]; neither let them wink with their eyes †, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words, against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw *it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord, my God; according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them say alway, Blessed be the Lord who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

A Psalm of David, a Servant of the Lord, during the time of his being persecuted by Saul.

Dixit iniquiss. Psal. XXXVI.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He [imagineth] mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

4 [Contriveth.] See Vocabulary.

6 [Thy ways of proceeding with Men, and governing the World, are as unfathomable as the deepest part of the Ocean.]

9 [Spring or Fountain.] See *Vocabulary*.
* *Of Life*;] that is, of Comfort. See *Psal.* xxii. 26.

* *Light*] also signifies the same thing, *Job* xxix. 3. *Pf.* xxvii. 1. [Tis only in thee and thy Service, that we can hope to enjoy any true and lasting Comfort.]

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: [thy judgments are like the great deep.]

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the [well] * of life: and [in thy * light shall we see light.]

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening

Evening Prayer.

A Psalm of David, which contains a full Answer to that common Objection against Providence, the Prosperity of the Wicked.

Noli amulari. Psal. XXXVII.

Fret not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: [dwell in the land, and verily thou shalt be fed.]

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 [Hold thee still] in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure†: fret not thy self, else shalt thou be moved [to do evil.]

pression, by which thou seest the wicked Great.]

3 [Be content with your Native Country, and your present Condition, take heed that you don't rebel against God's Law, who has forbid you to return to Egypt, or to consort with Foreign Nations, and God's Providence will so watch over you, that ye shall not want a Subsistence.]

7 [Rest satisfied.]

† *Against the prosperous Sinner.*

8 [To commit those Sins of Fraud and Oppression, by which the wicked Man to grow Rich and

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that [his day] is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the [arms] of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord [knoweth the days] of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded

13 [The day of his Death.]

17 [Power.]

18 [Takes a particular Care and Account of good Mens Death.]
See Psal. l. 7. and ver. 13. of this Psalm.

founded in the perilous time :
and in the days of dearth they
have enough.

20 As for the ungodly, they
shall perish, and the enemies of
the Lord shall consume as the
fat of lambs † : yea, even as the
smoke shall they consume away.

20 † Burnt in Sacrifice.

21 The ungodly borroweth
and payeth not again : but the
righteous is merciful and liberal.

22 Such as are blessed of God
shall possess the land : and they
that are cursed of him, shall be
rooted out.

23 The Lord ordereth a good
mans going : and maketh his
way acceptable to himself.

24 Though he fall, he shall
not be [cast away] : for the
Lord upholdeth him with his
hand.

24 [Dash'd in pieces,
utterly ruin'd.]

25 I have been young, and
now am old : and yet saw I ne-
ver the righteous forsaken, nor
his seed begging their bread.

26 The righteous is ever mer-
ciful, and lendeth : and his seed
is blessed.

27 Flee from evil, and do
the thing that is good : and
dwell for evermore.

28 For the Lord loveth the
thing that is right : he forsaketh
not his that be godly, but they
are preserved for ever.

29 The unrighteous shall be
punished : as for the seed of the

31 [Justice and Goodness.]

37 [I look'd about me, to see what was become of him, and whether he might not be removed, as a Tree sometimes is, to another place; but there was no such Man, nor any remainder of him to be found.] *Patr.*

ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of [judgment.]

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: [I sought him, but his place could no-where be found.]

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

The Eighth Day. Morning Prayer.

A Psalm of David, wherein he seems to deplore the sad condition, both of his Body, Soul, and Estate.

Third Penitential Psalm.

Domine, ne in furore. Psal. XXXVIII.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head †: and are like a sore burthen too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a sore Disease: and there

4 † Like a great Sea,
or flood of Waters,

is no whole part in my body.

8 I am feeble, and fore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers, and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that fought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and [imagined] deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 [I became even as a man that heareth not : and in whose mouth are no reproofs.]

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipt, they rejoyced greatly against me.

17 And

12 [Contrived.]

14 [I took no notice of it, said nothing to vindicate my self, or reprove my Enemies.]

17 [And I truly am set in the *plague: and my heaviness is ever in my sight.]

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Hasten thee to help me: O Lord God of my salvation.

A Psalm of David, probably on the occasion of Joab's reproving him for lamenting his Son Absalom's Death, 2 Sam. xix. 5.

Dixi, Custodiam. Psal. XXXIX.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue.

17* *Plague*;] that is, Stroke or Blow. See *Vocabulary*.

[And I truly am placed under the very stroke of God's Scourge, and my Grief, and Misery is without any intermission, never leaves me.]

me when I truly am
placed under the very
stroke of God's scourge,
and my Grief, and Mi-
tery is without any in-
termission, never before

7 [For Man lives and
acts in appearance ra-
ther than in reality, his
pleasures and enjoy-
ments are but mere
imaginary things.]

† *Like him who la-
bours in the Harvest-
field, and binds the Corn,
and lays it in Cocks or
Heaps, but knows not
whether he shall live to
carry it into his Barn.*

10 [I refrained my
self, and did not so
much as open my mouth
by way of murmuring
or repining, because I knew the affliction was from thee.]

11 [Stroke or
Scourge.] See Psal.
xxxviii. 17.

5 Lord, let me know my
end, and the number of my
days: that I may be certified
how long I have to live.

6 Behold, thou hast made my
days as it were a span long:
and mine age is even as nothing
in respect of thee, and verily
every man living is altogether
vanity.

7 [For man walketh in a
vain shadow, and disquieteth
himself in vain]: he heapeth up
riches, and cannot tell who
shall gather them †.

8 And now, Lord, what is
my hope: truly, my hope is
even in thee.

9 Deliver me from all mine
offences: and make me not a
rebuke unto the foolish.

10 [I became dumb, and o-
pened not my mouth: for it
was thy doing.]

11 Take thy [plague] away
from me: I am even consumed
by the means of thy heavy hand.

12 When thou with rebukes
dost chasten man for sin, thou
makest his beauty to consume
away, like as it were a moth
fretting a garment: every man
therefore is but vanity.

13 Hear my prayer, O Lord,
and with thine ears consider my
calling: hold not thy peace at
my tears.

14 For

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength †: before I go hence, and be no more seen.

† That so I may be capable of doing some Service to thee.

A Psalm of David, after deliverance from some great Affliction, wherein he prays for God's protection for the future; and in his own Person represents the Sacrifice of Christ on the Cross in a Prophetical manner.

Expectans expectavi. Psal. XL.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon a rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving to our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done, like as be also thy thoughts, which are to usward: and yet there is no man that [ordereth them] unto thee.

7 If I should declare them, and speak of them: they should

6 [Recounts them in order, by way of thankfulness.]

8 [* *Sacrifice* and Oblations are no fit returns for so great Mercies; nor didst thou express any great desire

Hof. vi. 6.

† To hear, and readily obey thy Commands.

[9 I come my self, and offer my Soul and Body a Sacrifice to thee, as the *Messias* hereafter shall

10 * *The Volume of the Book*, signifies the Law of *Moses*, in which there was an express charge that the King (as *David* now was) should have a Copy of the Law by him, that he might study and practise it. *Deut. xvii. 18, 19.*

And these words are properly apply'd to *Christ*, *Heb. x. 5.* forasmuch as all the Sacrifices under the Law, were but Types and Predictions of that one Sacrifice to be offered by him. *Dr. Ham.* understands the words in their first signification to relate to *David*; but by [*the Volume of the Book*,] when understood of *Christ*, he says is meant that Bill, or Roll of Contract betwixt God the Father and Son, wherein is supposed to be written the Agreement concerning Man's Redemption: by which *Christ* undertakes perfectly to fulfil the Will of God, even to Death; and the Father, on the other side, promiseth, that *Christ* should become the Author of Eternal Salvation to all them that believe. *Mem* [*Sepher*] signifie both Book, Indenture or Writing: And the *Jews* rolled up all their Writings, so that all of them might be called *Volumes*, that is, *Rolls*.

be mee than I am able to express.

8 [*Sacrifice, and meat-offering thou wouldest not]: but mine ears hast thou opened †.

of them.] 1 Sam. xv. 22. Psal. li. 16.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, [I come.] in a more perfect manner.]

10 In the *volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

that he might study and practise it. *Deut. xvii. 18, 19.*

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed and [confounded] together that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

17 [Disappointed.]

18 Let them be desolate and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Evening

Evening Prayer.

A Psalm of David, composed on occasion of his Sickness, and many Enemies.

Beatus qui intelligit. Psal. XLI.

Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die and his name perish ?

6 [He flatters and pretends to condole me, all the time he is with me he is inventing lies of me; and as soon as he is gone out of my Doors, he relates his own

6 And if he come to see me, [he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.]

Fictions for certain Truths.]

7 [Contrive.] See the *Vocabulary*.

8 [Let him be found guilty of the Crimes with which he is falsely charged ; and when he is once cast, let him never recover his Credit again.]

7 All mine enemies whisper together against me : even against me do they [imagine] this evil.

8 [Let the sentence of guiltiness proceed against him ; and now that he lieth let him rise up no more.]

9 Yea,

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and [I shall reward them.]

Mem. David declares against all personal Revenge or Retaliation of Injuries, Psal. vii. 4, 5.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my *health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Mercy in time of Sickneſs; here, in time of bodily Health.

10 [And I shall requite their Injuries with good turns, repay them quite otherwise than they have deserved.]

12 * *Health*:] This word in the *Hebrew*, as well as *English*, may signify soundness of Mind or Body: But here it seems proper to take it in the latter sense. In the first Verses he speaks of God's

This Psalm is generally believ'd to have been penned by David, when he was driven from the House of God by Absalom.

Quemadmodum. Psal. XLII.

Like as the hart † desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God †?

3 [My tears have been my meat] day and night: while they daily say unto me, Where is now thy God?

† *When hunted or tired by the Dogs.*

† *In his Tabernacle.*

3 [In stead of eating and drinking, I only cry and moan.]

4 To * *pour out the heart*] is to be greatly afflicted and disturbed. See *Job xxx. 16. 1 Sam. i. 15.*

[Now when I reflect on the impious taunts of these Men, and my own deplorable Condition, I am even overcome with Grief and Concern, especially when I consider how much better it was once with me: For I used formerly not only to go with the multitude to the House of God, but to be the Person who chiefly encouraged, and put forward the rest, and carried them along with me.]

5 [And they accompanied me in great numbers, with Pomp and Solemnity, with Praises and Acclamations.]

7 [For the Assistance and Success which the Divine Presence gives me.] See *ver. 15.*

8 [My Mind, O God, is extremely dejected, and therefore I am forced to comfort my self with the remembrance of these great things, which thou formerly didst for thy People at the River *Jordan*, *Josh. iii. 15, 16.* and at Mount *Hermon*, *Deut. iii. 1, &c.* (which, notwithstanding its height, seems a poor despicable Hill, in comparison of *Zion*, where I use to worship God, and enjoy his special Presence) not doubting but thou wilt do as much in my behalf, if there be a just occasion.]

Probably he mentions * *Jordan* and * *Hermon*, because 'twas between those two places, chiefly, that he was forced to remain, during the time of his Absence from *Zion*, *2 Sam. xvii. 15.*

9 The Hebrew word here rendred * *Water-Pipe*, signifies any lesser Channel whereby Water is convey'd: Here it is most proper to understand by it, those secret Pipes or Passages under the Earth, whereby one Sea communicates with another, and whereby the circulation of Waters in the Body of this Globe is performed. Now the Psalmist represents the several Seas, or

4 [Now when I think thereupon, I * *pour out my heart* by my self: for I went with the multitude, and brought them forth into the house of God;]

5 [In the voice of praise and thanksgiving; among such as keep holy-day.]

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks [for the help of his countenance.]

8 [My God, my soul is vexed within me: therefore will I remember thee concerning the land of * *Jordan*, and the little hill of * *Hermon*.]

9 [One deep calleth another, * because of the noise of the * *water-pipes*: all thy waves and storms are gone over me.]

great

great Waters, as calling or conveying Intelligence to one another, by means of these Water-Pipes. By this the Psalmist intended to describe the wretchedness of his present Condition in a figurative and poetick manner, it being usual in the Scripture, and particularly in the Psalmus, by Waters, to denote great Afflictions, and by the Waters or Depths calling to one another, we are to understand several sorts of Calamities provoking and joining with each other, in order to make a flood or inundation of Misery: So the plain meaning of this Verse is as follows, viz.

[One great Calamity does by secret and unseen means, as it were, invite another to assault me. All manner of Tryals and Afflictions have fallen upon me with their united Forces, their greatest Weight: Yet at last all is over.]

10 [The Lord hath granted his loving-kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.]

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword; while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, [which is the help of my countenance,] and my God.

help of his Countenance, his meaning is, that God gave Safety and Success where-ever he was present. And it does not appear that David had ever been defeated in Battel when he penn'd this Psalm: So the sense of this Phrase is this;

[God is he who always affords me his Assistance, and crowns me

10 [My Time has been divided between receiving Mercies and giving Thanks, and what fresh Blessings I have received in the Day, it has been my course to commemorate in the Night, and make them one great part of my constant Devotions, which I pay to that God in whom I move, and live, and have my being.]

15 *The help of my Countenance,* or of my Presence, for so the word is often turn'd: And when he calls God. *the*

me with Success, so that Victory seems to attend my Person, and never to depart from my Presence.]

This Psalm seems to have been composed on the same mournful Subject, and probably on the same occasion with the former.

Judica me, Deus. Psal. XLIII.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 * *Thy Light:*] thy Favour, and Comfort, thy Truth: that is, thy Faithfulness in performing Promises.

† *Sion.*

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill †, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 See *Psalm. xlii. 15.*

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Psalm

The Ninth Day. Morning Prayer.

This Psalm was certainly composed after David's Time, and when the Jewish Affairs began to be in a declining Condition; as may appear from what is here said from the 10th Verse forward. Bishop Patrick ascribes it to the times of Hezekiah, when the Assyrians, after having made several Inroads, at last invaded Judea with a great Army, 2 Kings xviii. 13, 17.

Deus auribus. Psal. XLIV.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and [the light of thy countenance]: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest

4 [Thy favourable Presence.]

Morning Prayer.

us from our enemies, and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us [spoil] our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not come upon us, yet do we not the times of Hezekiah, who reformed the Jewish Church.

11 [Rob us of, or, Plunder,] that is the meaning of the word again, Mat. xii. 28. so the Latin *Spolio*, and the Hebrew word here used, do signify, not to marr, or destroy.

13 [These Heathen Assyrians do not purchase us, but take us for nothing: Thou disposest of us, as Masters of their Slaves that are unserviceable, without demanding any price.]

18 What is said in this and the following Verse, does very well fit

Jewish Church.

forget thee : nor behave our
selves frowardly in thy covenant.

19 Our heart is not turned
back : neither our steps gone
out of thy way ;

20 No, not when thou hast
smitten us into *the place of
dragons : and covered us with
*the shadow of death.

21 If we have forgotten the
Name of our God, and holden
up our hands to any strange
god : shall not God search it
out ? for he knoweth the very
secrets of the heart.

22 For thy sake also are we
killed all the day long : and are
counted as sheep appointed to
be slain.

23 Up, Lord, why sleepest
thou : awake, and be not ab-
sent from us for ever.

24 Wherefore hidest thou
thy face : and forgetteth our
misery and trouble ?

25 [For our soul is brought
low, even unto the dust : our
belly cleaveth unto the ground.]

26 Arise, and help us : and
deliver us for thy mercies sake.

20 * The place of
Dragons] signifies a de-
solate, uninhabited
Country, Es. xxxiv. 17.
xxxv. 7. Jer. ix. 11.
x. 22. li. 37. into such
Countries they expect-
ed to be carried Captive:

* The shadow of death]
signifies the most dis-
mal, forlorn Condition,
next to utter ruine and
destruction.

25 [We are like Men
dead and buried.]

A Song of Loves. Some suppose that this Psalm was first Indited upon Solomon's marrying Pharaoh's Daughter, which was a Type of the Espousals betwixt Christ and his Church. Others assert, That the Psalmist had regard to no other Person but Christ, and his Church only, in composing it. However, 'tis certain, that no one can apply it by way of Devotion to any but Christ and his Church; and therefore in my Notes I shall take notice of no other sense.

Eructavit cor meum.

Psal. XLV.

1 [My Thoughts are engaged in a Subject that is full of good Matter; and I will address my self to the great King, the *Messias*, and rehearse to him what I have composed.]

[M]Y heart is inditing of a good matter: I speak of the things which I have made unto the King.]

2 [*My Tongue shall be like the Pen of one that takes Minutes or writes Short-hand: for I shall speak very briefly, and not in words at length, or so as to be understood in a literal sense, but in Figures and Emblems.]

2 [*My tongue is the pen: of a ready writer.]

3 [Thy Speech most excellent, infomuch, that it shall be said of thee, *Never Man spake like this Man.*]

3 Thou art fairer than the children of men: [full of grace are thy lips,] because God hath blessed thee for ever.

4 [Appear with the Ensigns of thy Power, most mighty Prince, with Majesty and Splendor, like thy self.]

4 [Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.]

5 [May thine Honour prosper with thee, go on triumphantly for the furtherance and promoting of Honesty, Humility, Justice: And thy divine Power shall enable thee to do miraculous and amazing things, *Luk. iv. 36. v. 26.*]

5 [Good luck have thou with thine honour: ride on because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.]

6 [Thy words shall pierce like Arrows, thou

6 [Thy arrows are very sharp, and the people shall be subdued unto

unto thee : even in the midst
among the kings enemies.] shalt make Converts,
of all hope for it, from amongst thy greatest and most inveterate
Enemies, from amongst the chief Rulers of the *Jews*, *John* xii. 42.
the Court of the *Roman* Emperor, and the *Arcopagus*, *Acts* xvii. 34.]

7 [Thy *seat, O God, endu- 7 * Seat,] that is,
reth for ever : the scepter of Throne.

thy kingdom is a right scepter.] [There shall be no
thou *Messias*, who art God as well as Man : Thy Government shall
be administred by Laws most just and reasonable.] See *Heb.* i. 8.

8 Thou hast loved righte- 8 * The Oyl of Glad-
ousness and hated iniquity : ness ;] that is, the Holy
wherefore God, even thy God, Spirit and Royal Power,
hath anointed thee with the *oyl *Acts* x. 38.

of gladness *above thy fellows. *Above thy Fellows :]
Prophets, all that are called Gods, or Sons of God. All Kings, Priests, or

9 [All thy garments smell of 9 * They have made
Myrrh, Aloes, and Cassia : out thee glad,] is an usual
of the ivory palaces, whereby Hebraism, signifying,
*they have made thee glad.] thou art made glad, or
[shall receive you,] *Luke* xvi. 9. signifies no more than [you shall
be received.] *Ham.*

[All those Divine Graces wherewith thou art clothed and adorn-
ed, and which thou broughtest with thee from Heaven, the place
with which thou art so much delighted, and of which the most
noble Palaces of Kings, lined with Ivory, *1 Kings* x. 28. are but
faint resemblances, shall be more grateful than the most delicious
Perfumes of *Myrrh*, *Exod.* xxx. 23. *Lignum Aloes*, *Numb.* xxiv. 6.
and *Cassia*, *Exod.* xxx. 24.

10 * Kings daughters were 10 By *Kings Daugh-
among thy honourable women : ters] is meant either
upon thy right hand did stand large Royal Cities. See
*the Queen in a vesture of gold, *Psal.* ix. 14. or else Per-
wrought about with divers co- sons of the greatest
lours. *Ham.* supposes.) Both
these Senses fit the

words ; and they have in both senses been verified of *Jesus Christ*,
who has had great Numbers of the most considerable Cities and
Persons in the World actually devoted to his Service, and devout-
ly attending his Worship.

By *the Queen in a Vesture of Gold] is meant the Church his Spouse,
most royally adorned.

Here it is to be noted, that the Church called [the Queen] is distin-

distinguish'd from the Converts, [*the Kings Daughters* 3.] for that Remnant of the Jews which own'd Christ Jesus, are represented by St. Paul, Rom. xi. to be the Tree or Root, ver. 17, 18. the Heathen-Converts are but *Ciens*, or Branches grafted into the true Olive-Tree, or Church, Rom. 11. 17, 18, 19.

11 [And now, O Royal Bride, consider that being betrothed to the best of Spouses, thou must lay aside all fondness to the Jewish People, to whom thou didst formerly belong: Nor value thy self too much for thy natural Descent from thy Father Abraham; but renounce every thing that is dearest to thee in this World, out of Love to thy Lord and Bridegroom.]

13 [*Tyrians*, and many other rich and potent People, shall own thy Power, and address themselves to thee with Presents, the Presents or Sacrifice of their whole Selves, Souls, and Bodies, and pay their Devotion to thee, O *Messias*.]

Mem. There were many and early Converts in Tyre, Mark iii. 8. vii. 24. Acts xxi. 3, 4, 5.

14 [The chief Ornaments of the Church are the inward Endowments of the Mind, but there shall be nothing wanting as to her external Magnificence and Accomplishments.]

15 [*The Virgins*]; The Heathen Cities and People converted to the Faith. See ver. 10.

16 [*The Kings Palace*]; denotes the place of publick Worship.

The Hebrew word [*Hecal*] is often turn'd Temple in other places, and by some in this Text.

The ancient Christians called their Churches or Temples *Basilica*, that is, Royal Palaces.

11 [Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.]

12 So shall the king have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 [And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.]

14 [The Kings daughter is all glorious within: her clothing is of wrought gold.]

15 She shall be brought unto the King in raiment of needle-work: * the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into * the Kings palace.

17 [In

17 [In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.]

the Gentiles, called Sons and Daughters, *Isai. lx. 4.*) many of which shall be Kings and Princes in all parts of the World.]

Note, That this 17th Verse was never fulfilled in any sense by the Sons of Pharaoh's Daughter. Rehoboam could scarce retain two of the Tribes of Israel in subjection; and even he was not the Son of Pharaoh's Daughter. See 1 Kings xiv. 21. So likewise the 7th and 12th Verses cannot be applied to any but Christ, in a plain and obvious sense. They who understand them of Solomon are obliged to use some Art, and to depart from the natural meaning of the words.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, *world without end.

This Psalm is thought to have been composed by David, after those great Victories mentioned 2 Sam. viii. *Deus noster refugium.* Psal. XLVI.

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 [The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.]

17 [In lieu of thy Fathers, the Patriarchs, of whom thou usest to boast, thou shalt have Converts from among

18 This Verse cannot be better understood, than by taking it as the Voice of the Church to Christ.

* World;] that is, Age or Time. See Vocab.

2 By Storms and Earthquakes, here we are to understand that Ruine and Confusion which is caused by the Invasion of Foreign Enemies. See ver. 6.

4 [The streams of Water that proceed from such an Earthquake and Tempest, shall be so far from doing any damage to Zion, the City, and Dwelling-place of God, that they shall, on the contrary, only give the Inhabitants thereof an occasion of Joy and Thanksgiving for their Deliverance.]

5 God

in his hands
and he will
break down
the high fort
of the enemy
and will bring
down the high
citadel of the
strong.

6 [The Inhabitants
of Foreign Countries
shall dissolve, and melt
like Wax before the
Fire.]

8 [The Heathen Na-
tions that threatned us
with ruine.]

9 *Chariots] were of
old much used in War,
Jos. xvii. 16, &c.

5 God is in the midst of her,
therefore shall she not be re-
moved: God shall help her,
and that right early.

6 The heathen make much
ado, and the kingdoms are mo-
ved: but God hath shewed his
voice, and [the earth shalt melt
away.]

7 The Lord of hosts is with
us: the God of Jacob is our
refuge.

8 O come hither, and be-
hold the works of the Lord:
what destruction he hath
brought upon [the earth.]

9 He maketh wars to cease
in all the world: he breaketh
the bow, and knappeth the
spear in sunder, and burneth
the* chariots in the fire.

10 Be still then, and know
that I am God: I will be ex-
alted among the heathen, and
I will be exalted in the earth.

11 The Lord of hosts is with
us: the God of Jacob is our
refuge.

Evening Prayer.

*This Psalm seems to have been used at the carrying the
Ark up to Sion, 2 Sam. vi. which was a Type of our
Saviour's Ascension into Heaven.*

Omnes gentes, plaudite. Psal. XLVII.

O Clap your hands together,
all ye people: O sing un-
to God with the voice of melody.

2 For

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 [He shall choose out an heritage for us: even the *worship of Jacob whom he loved.]

*4 * The worship of Jacob;* that is, The Glory and Honour of the People of *Jacob*; by which was meant the Ark, or the Sanctuary, wherein the Ark was placed: So it is called, *Amos vi. 8. viii. 7.* See the word [*Worship*] in the *Vocabulary*. So then this will be the sense of the Verse, *viz.*

[This is the Blessing which God shall entail on us and our Posterity; and, indeed, the most valuable Inheritance that he can choose for us, that we should enjoy the Ark, the token of his Presence, and the emblem of Heaven; which is the greatest Privilege and || Glory of the People of *Israel*, his beloved People, the thing which they chiefly value, and in which they excel all other Nations.

|| *Mem.* The Ark is called the *Glory*, 1 *Sam. iv. 21, 22. Rom. ix. 4.*

5 [God is gone up with a merry noise: and the Lord with the *sound of the trump.]

with Shouts of Joy and Praise; the Lord is gone up * *with the sound of the Trump*, in a solemn and pompous manner,] 2 *Sam. vi. 5, 15.* See *Psal. xxiv. 7, 9.*

5 [God is gone up by the special token of his Presence [the Ark] into the Hill of *Zion*,

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 [The princes of the people are joined unto the people of the God of Abraham: for God which is very high exalted, doth

9 [The Princes of the Tribes are now unanimously met, with the rest of that People that worship the God of *Abraham*:

brabam: nor need they defend the earth, as it were with
fear an Invasion, tho' a shield.]
they have left their Houses unguarded; for God, who is the So-
vereign of the World, has promised to defend and protect them.]
Exod. xxxiv. 23, 25.

*A Song, or Psalm, after the defeat of some great Army,
either that of Senacherib, 2 Kings xviii. 17. or those
confederated Forces, 2 Chron. xx.*

Magnus Dominus. Psal. XLVIII.

GREAT is the Lord, and
highly to be praised: in
the city of our God, even upon
his holy hill.

2 The hill of Sion is a fair
place, and the joy of the whole
earth: upon the north-side li-
eth † the city of the great King;
God is well known in her pa-
laces as a sure refuge.

† *Jerusalem.*

3 [Senacherib, and
those other Heathen
Princes who depend on
him,] *Is. x. 8.* or [the
Kings of Moab, Ammon, and Mount Seir] *2 Chron. xx. 1, 2, &c.*
that Kings of the Earth signify Heathen Kings appears from *Psal.*
xlvi. 6, 8. xlvii. 2, 7. xi. 18. Therefore those words [of the
Earth] are supply'd.

3 For lo, [the kings * of the
earth: are gathered, and gone
by together.]

† *As God did for us.*

4 They marvelled to see
such things †: they were asto-
nished and suddenly cast down.

5 Fear came there upon
them, and sorrow: as upon a
woman in her travail.

† *As fear shall come
upon the Mariners, and
Merchants when*

6 † Thou shalt break the
ships of the sea: through the
east-wind.

7 Like as we have heard, so
have we seen in the city of the
Lord of hosts; in the city of
our

our God: God upholdeth the same for ever.

8 [We wait for thy loving-kindness, O God: in the midst of thy temple.]

and patiently stay till thy time of helping

9 [O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of * righteousness.]

to be so by the most distant People, who have heard or seen what thou hast done for us: thy Power is full of Mercy toward thy People.]

Mem. * *Righteousness*] often signifies Mercy, *Psal. xxiv. 5.*

10 Let the mount Sion rejoyce, and * the daughter of Juda be glad: [because of thy judgments.]

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, [set up her houses]: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he shall be our guide unto death.

8 [Whensoever we are in any Want or Difficulty, we always resort to thy Temple, us be come.]

9 [And we have always found by experience, that as thy Name is the Lord of Hosts, so thou art acknowledged

10 * *The Daughters of Juda,*] that is, the Cities of Juda. See *Psal. ix. 14.*

[Because thou hast so happily past Judgment for us against our Enemies.]

12 [Extol, or praise the magnificence of her Palaces to the height.] *Munster.*

This Psalm, concerning the time and Composer whereof all are silent, seems intended as a Song of Comfort to the Jews; when under some great Tyranny and Oppression. The chief Consideration which he proposes to cheer them with, is, the Bad End of Evil Men, and the Happy End of Good Men.

Audite bac, omnes. Psal. XLIX.

[O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.]

1 [Let all Mankind listen to me with the greatest diligence and application; for what I am going to say, will not

not readily be understood by a careless Hearer; and yet it much concerns every Man whatever.]

2 High, and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 [I will give special attention to this * Parable, which I am teaching to others: and to infill it into their Minds with the greater advantage, I will set my Composure to the Harp.]

4 [I will incline mine ear to the * parable: and shew my dark speech upon the harp.]

5 * *The wickedness of my Heels,*] that is, The wickedness of those who pursue me hard, or are just at my Heels. So *Patr. Vatabl.* and others. So then the sense of the whole Verse will be this:

5 [Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?]

[Why should I be overcome with Grief and Fear, in an Age wherein Sin and Tyranny triumph over Vertue and Innocence? and when the wickedness of those who, like the old Serpent, lay in wait for my *Heels*, has surrounded me on all sides?]

6 Here he speaks of publick Oppressors, Tyrants, common Enemies.

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 † *From Death.*

7 But no Man may deliver his brother †: nor make agreement unto God for him;

8 [For 'tis a thing too costly and difficult for any Mortal to purchase perpetual Life, for himself or any other.]

8 [For it cost more to redeem their souls]: so that he must let that alone for ever;

9 To * *see the Grave,* or Corruption is a Hebrew Phrase, signifying to dye, *Psal. xvi. 11.*

9 [Yea, though he live long: and * see not the grave.]

The sense of the whole 9th Verse is: [Tho' the wicked Oppressor do live a long while, yet he cannot live always, or be wholly deliver'd from Death.]

10 For the seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

Don't Tho' be see not the Grave, yet

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish: this is the way of them.

13 This is their foolishness: and [their posterity praise their saying.]

their Ancestors said and did, at least, by following their Example.]

14 [They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume * in the sepulchre out of their dwelling.]

exercises his Tyranny over them; and in the morning of the Resurrection the Righteous shall be their Lords and Judges, Rev. iii. 21. 1 Cor. vi. 2. and long before this, their Beauty and their very Body shall be rotted in their Graves, to which they were carried from their delightful places of habitation here on Earth.

* In the Sepulchre out of their dwelling,] is a very dark and imperfect Passage in the Hebrew; and none of our Translators have thought fit to supply the sense. The Paraphrase does it in the most obvious and received manner.

15 [But God hath delivered my soul from the place of hell: for he shall receive me.]

again from the place and state of the Dead, but receive me to himself in a most glorious manner.]

13 [Yet their Children cannot see their Folly, but approve what

14 [They go together in great numbers,

into the other World, and there are disposed of like Flocks of silly Sheep, and are no more able to defend themselves, than those helpless Creatures. Death

15 [But tho' I die too, yet I shall have this Comfort, that God will not only call me back

H 16 Be

15 † Or concerned.

16 Be not thou afraid †, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 [For indeed he ought to think it sufficient, that while he lived he was happy in his own Conceit, pleased himself, and had his own good word: But, on the other side, if you would be a true Friend to your self, and have the commendations of others, especially of competent Judges, consult your own real and eternal Good, make Vertue your business and enjoyment.]

19 [He shall go the way his Fathers have gone before him, and fare as they have done, and never partake of any true Joy or Comfort.]

19 [He shall follow the generation of his Fathers: and shall never see light.]

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

The Tenth Day. Morning Prayer.

A Psalm of Asaph, probably him who is called the Seer, 2 Chron. xxix. 30. wherein God is represented as a King coming in State out of his Palace, to call his People to a strict Account, especially those who placed all Religion in Sacrifices and Ceremonies, and those who pretended to teach Religion before they had learn'd it.

Deus deorum. Psal. L.

THE Lord, even the most mighty God, hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

Out

2 Out of Sion hath God appeared : [in perfect beauty.]

2 [In the most solemn and splendid manner.]

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call [the heaven from above : and the earth,] that he may judge his people.

4 [Both Angels and Men.]

5 [Gather my saints together unto me : those that have made a covenant with me with sacrifice.]

5 [Bring those Men before me, who have enter'd into Covenant with me, by offering
*Sacrifice, Jer. xxxiv.

18, 19. as their Father Abraham formerly did, Gen. xv. 9, 18. and are thereby become a holy and peculiar People.]

6 [And the heavens shall declare his righteousness] : for God is Judge himself.

6 [And all the Inhabitants of Heaven, Saints and Angels, shall declare the Justice of his proceedings, Rev. v. 11, &c.]

7 Hear, O my people, and I will speak : I my self will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : [*because they were not alway before me.]

8* [Because they were not always,] during your Travels in the Wilderness, or in any such like exigence, presented before me in the Sanctuary : So far from this, that]

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 [Dress'd up a Lye.]

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast [set forth deceit.]

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Fourth Penitential Psalm.

A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba, 2 Sam. xii.

Miserere mei, Deus. Psal. LI.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: [that thou mightest be justified in thy saying, and clear when thou art judged.]

call in question the reasonableness and equity of thy proceeding with me.]

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest [truth in the inward parts]

H 3

4 [That thou mayst be own'd and acknowledged to be true, and just in all that thou hast said to me by the mouth of Nathan, and be fully clear'd when Men shall

6 [Sincerity in the Heart.]

and

* *Secretly,*] that is, by the private checks of my own Conscience, and of thy Grace.

7 In this Verse the Psalmist alludes to the Ceremonies of sprinkling the Leper with a bunch of *Hyssop*, Lev. xix. 6. and washing unclean Persons.

8 [Mind, Heart, or Conscience. See *Psal.* vi. 3.]

† *With Repentance, or Contrition.*

8 Thou shalt make me hear of joy and gladness: that [the bones] which thou hast broken †, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me [with thy free Spirit.]

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

16 For thou desirest no sacrifice †, else would I give it thee:

12 [With thy Spirit, which frees us from Bondage to Sin, Rev. viii. 15, 16.] the word may also signify a Generous Princely Spirit.

2 Sam. xi. 17.

† In comparison of Moral Goodness, of Faith, and Obedience.

thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

not finished till Solomon's Time, 1 Kings iii. 1.

19 Then shalt thou be pleased with [the sacrifice of righteousness,] with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

18 David had begun to build them before this great Sin, 2 Sam. v. 9. but they were

19 [The publick Devotions of thy People, offered with a pious and obedient Heart.]

A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the House of Ahimelech, 1 Sam. xxii. 9.

Quid gloriaris? Psal. LII.

Why boastest thou thyself, thou tyrant: that thou canst do mischief; [manity enough to kill those innocent Priests, with their Wives and Children, when all besides thee had more Conscience than to lay violent hands upon them,] 1 Sam. xxii. 17, 19.

1 [What a brutish Pride is this of thine, O bloody Doeg, to boast that thou hadst Inhu-

2 [Whereas the goodness of God endureth yet daily?]

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt;

O thou false tongue,

2 [To be of so cruel a temper is an argument of your being come to the highest pitch of Wickedness; for this is directly contrary to the Nature of God, who delights in nothing so much, as in always doing good, and shewing Mercy.]

H 4

6 There-

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God †: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

† Always fresh and gay.

Evening Prayer.

A Psalm of David, much like the Fourteenth.

Dixit insipiens. Psal. LIII.

1 The foolish body hath said in his heart: There is no God,

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of

nuged but blind of
to build them blind of
the great sin of man
v. 9. but they were
blind of their sin.

19 The public De-
votions of the People
of Israel.

6 That there were
Trees growing in the
Courts of the Taberna-
cle before the Sanctua-
ry, see *Psal. xcii. 12.*
So Bishop *Patrick* un-
derstands this place.
Tis true, the Law for-
bad Groves to be plan-
ted near the Altar,
Deut. xvi. 21. but this
was not understood to
forbid single Trees,
standing here and there
in that part of the Temple which had no
Roof.

10 The foolish body hath said
in his heart: There is no
God, corrupt are they,
and become abominable
in their wickedness:
there is none that doth
good.

3 God

11

men:

men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God!

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

A Psalm of David when the Ziphites came and said to Saul, does not David hide himself with us?

Deus, in Nomine. Psal. LIV.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my [soul.]

3 [Life.]

4 Be-

4 Behold, God is my helper; the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

A Psalm of David, thought to have been perm'd on occasion of Ahitophel's falling off from David, 2 Sam. xv. 31. and raising a Rebellion.

Exaudi, Deus. Psal. LV.

Hear my prayer, O God; and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 [Maketh such outcries.] 2 Sam. xv. 2.

3 The enemy [crieth so,] and the ungodly cometh on fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings

ings like a dove: for then
would I flee away and be at
rest.

7 Lo, then would I get me
away far off: and remain in
the wilderness.

8 I would make haste to
escape: [because of the stormy
wind and tempest.]

9 Destroy their [tongues,]
O Lord, and divide them: for
I have spied unrighteousness,
and strife in the city.

10 Day and night they go
about within the walls thereof:
mischiefe also, and sorrow are in
the midst of it.

11 Wickedness is therein:
deceit and guile go not out of
their streets.

12 For it is not an open e-
nemy that hath done me this
dishonour: for then I could
have born it.

13 Neither was it mine ad-
versary that did magnifie him-
self against me: for then per-
adventure I would have hid
my self from him.

14 But it was even thou, my
companion: my guide, and
mine own familiar friend.

15 [We took sweet counsel
together]: and walked in the
house of God as friends.

16 Let death come hastily
upon them, [and let them go
down quick into hell:] for

8 [By reason of that
great disturbance which
this Rebellion has oc-
casion'd.]

9 [Counsels.]

14, 15. He means A-
hitophel, 2 Sam. xvi. 23.

15 [We consulted
together with the great-
est freedom and plea-
sure.]

16 [Take them a-
way Body and Soul, as
thou didst those Rebels,
wicked-

Num. xvi. into the state
or place of the dead.]
See [Quick] in Vocab.

18 [With the great-
est Zeal and Importu-
nity.] See Vocabulary.

19 [Safety.]

† Even God and his
Holy Angels, all the
Powers of Heaven,
2 Kings vi. 16. Ham:
Patr. Ainsw.

21 [He committed
violence.]

23 [Support.]

24 [We continued
together with the great-
est freedom and plea-
sure.]

25 [We continued
together with the great-
est freedom and plea-
sure.]

25 † But if they live
ne'er so long.

wickedness is in their dwellings,
and among them.

17 As for me, I will call up-
on God: and the Lord shall
save me.

18 In the evening, and
morning, and at noon-day will
I pray, and that [instantly]:
and he shall hear my voice.

19 It is he that hath deli-
vered my soul in [peace] from
the basket that was against me:
for there were many with me †.

20 Yea, even God that en-
dureth for ever, shall hear me,
and bring them down: for they
will not turn, nor fear God.

21 [He laid his hands] up-
on such as be at peace with
him: and he brake his cove-
nant.

22 The words of his mouth
were softer than butter, having
war in his heart: his words
were smoother than oyl, and
yet be they very swords.

23 O cast thy burden upon
the Lord, and he shall [nourish]
thee: and shall not suffer the
righteous to fall for ever.

24 And as for them: thou,
O God, shalt bring them into
the pit of destruction.

25 The blood-thirsty and
deceitful men shall not live
out half their days †: neverthe-
less, my trust shall be in thee,
O Lord.

Mich-

The Eleventh Day. Morning Prayer.

Michtam : *that is, A Jewel, or Golden Verse of David, when the Philistines took him at Gath.* Dr. Ham. rather chooses to translate these last words thus : [When the Philistines had him in their power at Gath.]

Miserere mei, Deus. Psal. LVI.

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his [word] : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily [mistake] my words : all that they * imagine, is to do me evil.

6 [They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.]

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my [flittings,]

* put my tears into thy bottle : removes, first to *Naioth*, 1 Sam. xix. 18. then back to the Court, 1 Sam. xx. 1. then to *Nob*, xxi. 1. now to *Gath*.] See Vocabulary, *Flittings*.

* Put my tears into thy bottle;] that is, Let not my Tears fall to the

4 [Promises.]

5 [Put a false construction upon]

* *Imagine*;] that is, Contrive. See *Vocab.*

6 [They lay their Heads together, and consult with the greatest Secrecy, they have an ill eye on every thing I do, and fain would find occasion to deprive me of my Life.]

8 [Flights, or hasty

the Ground, without thy notice, preserve the remembrance of them, as we do any precious Liquor.]

* Are not these things noted in thy book?] Art thou not as mindful of my Sufferings, and takest as particular account of them, as we Men do of what we record, or register in a Book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 [Promises.]

10 In Gods [word] will I rejoyce: in the Lords [word] will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Michram of David, (See Title of Psal. LVI.) when he fled from Saul in the Cave, 1 Sam. xxiv.

Miserere mei, Deus. Psal. LVII.

BE merciful unto me, O God; be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call upon the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven:
and save me from the [reproof]
of him that would eat me up.

4 God shall send forth his
mercy and truth: my soul is
among lions.

5 And I lie even among the
children of men, that are set
on fire†: whose teeth are spears
and arrows, and their tongue
a sharp sword.

6 [Set up thy self, O God,
above the heavens: and thy
glory above all the earth.]

7 They have laid a net for
my feet, and pressed down my
soul: they have digged a pit
before me, and are fallen into
the midst of it themselves.

8 My heart is fixed, O God,
my heart is fixed: I will sing,
and give praise.

9 Awake up, my [glory];
awake, lute and harp: I my
self will awake right early.

10 I will give thanks unto
thee, O Lord, among the peo-
ple: and I will sing unto thee
among the nations.

11 [For the greatness of thy
mercy reacheth unto the hea-
vens: and thy truth unto the
clouds.]

12 Set up thy self, O God,
above the heavens: and thy
glory above all the earth.

3 [Slanders, or false
Accusations.] See Vo-
cabulary.

5 † With Spite and
Malice.

6 [Magnify thy pow-
er in saving me: Shew
that thou governeſt
both the Heavens and
the Earth.]

9 [Tongue.]

11 [For I can no more
measure, or compre-
hend thy Mercy and
Faithfulness, than I can
the upper and lower Re-
gions of the Heavens.]

Michtam of David, (See Title of Psalm LVI.) against
Saul's Evil Counsellors.

Si vere utique. PSAL. LVIII.

1 [O ye Great Men
met together in Coun-
cil.]

2 [Contrive, Plot.]
See Vocabulary.

3 These words (says
Dr. Ham.) are not to be
taken strictly, but with
some Latitude, viz. that
as soon as they are by
Age and Understanding
is not very many Months

4, 5 This which is
here intimated concern-
ing the Adder, is deli-
ver'd by several very
ancient Writers, and
was a thing much spo-
ken of in those Coun-
tries.

6 [Disarm, O God,
my fierce Enemies, de-
prive them of all their
Instruments of Mis-
chief; let their Persons
pine away, their Parties
lessen, and fall off from
one another, and all
their Designs vanish, and be unsuccessful: Let them be in all re-
spects like Water poured out of a large Vessel, which tho' at first
it make a great Stream, yet by degrees it slides away, one part
falls off from the other, till at last it all sinks and disappears:
and when they are just going to execute their wicked Plots, in
that moment cut them off.]

Are your minds set upon
righteousness, [O ye con-
gregation:] and do ye judge
the thing that is right, O ye
sons of men?

2 Yea, ye [imagine] mis-
chief in your heart upon the
earth: and your hands deal
with wickedness.

3 The ungodly are froward,
even from their mothers womb:
as soon as they are born, they
go astray and speak lies.
qualify'd, they do commit Sin, which
after they are born.

4 They are as venomous as
the poison of a serpent: even
like the deaf adder, that stop-
peth her ears;

5 Which refuseth to hear the
voice of the charmer: charm
he never so wisely.

6 [Break their teeth, O God,
in their mouths, smite the jaw-
bones of the lions, O Lord:
let them fall away like water
that runneth apace, and when
they shoot their arrows let them
be rooted out.]

7 Let them consume away like a snail †, and be like the [untimely fruit] of a woman: and let them not see the fun.

8 [Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.]

Wrath of God seize him: And let him feel the Judgments of God, and be as sensible of them, as if he were all over raw and sore, being but one entire Wound.]

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly †.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

7 † Which, where-ever it goes, wets its path; and by this means wastes and spends its self.

[Abortive or imperfect Birth.]

8 [In as short a time as a Pot can be heated with a blaze of Thorns, so suddenly let the

9 † Like a great Conqueror, who returning, with an absolute and compleat Victory from the slaughter of his Enemies, dips his Feet in Blood, as he passes over their Carcasses.

Evening Prayer.

Michtam of David, (See Title of Psalm LVI.) when Saul sent, and they watched the House to kill him, 1 Sam. xix.

Eripe me de inimicis. Psal. LIX.

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

1

4 They

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 [Those Men who call themselves thy People, but are as barbarous and false as Heathens.] *Ham. Patr.*

* *Them that offend of malicious wickedness;*] i. e. Obstinate, wilful, impenitent Sinners. See [Malicious] in the Vocabulary.

6 † *In order to seize me.* See the Title.

7 [Behold, they threaten hard and publicly, and execute what they threaten: for they who are in Authority will take no notice of what they say, so as to prevent their doing what they threaten; no more than if they had never heard of their Intentions.]

8 See ver. 5.

6 They go to and fro in the evening: they grin like a dog, and run about through the city †.

7 [Behold, they speak with their mouth, and swords are in their lips: for who doth hear?]

for they who are in Authority will take no notice of what they say, so as to prevent their doing what they threaten; no more than if they had never heard of their Intentions.]

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the [heathen] to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they

they shall be taken in their pride: [and why? their *preaching is of cursing and lies.]

[Preaching.] See Vocabulary.

[And there is good reason for what I now say; for all their Discourse in Publick, as well as Private, is in order to encourage, and justify themselves in Perjury and Falshood.]

13 Consume them in thy wrath, consume them, that they may perish †: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat †: [and grudge if they be not satisfied.]

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O my God, art my refuge, and my merciful God.

* Preaching,] talking, or speaking at large, for the Hebrew word does not only signify to speak, but to rehearse, or reckon up: So does the English

13 † As to their Power, Designs, and Parties, which they have formed against me. For 'tis evident, that he does not pray for the destruction of their Persons, from what goes before, ver. 11. and what follows, ver. 14, 15.

15 † Like Dogs. [And grievously Complain and Murnur, if they be disappointed of their Prey.]

Michtam of David, to teach when he strove with Aram Neharaim, that is, Syria of the Rivers, and with Aram Sobah, that is, with Sobah in Syria: And Joab returned and smote of Edom, in the Valley of Salt, Twelve Thousand, 2 Sam. viii. 3, 5. 2 Chron. xviii. 5, 6, 7, 12, 13. 'Tis supposed that David composed this Psalm before his Engaging with these Armies, and foretels his Success against them.

Deus, repulisti nos. Psal. LX.

1 † *During the latter part of Saul's Reign, 1 Sam. xxxi.*

2 † *After Saul's Death, before David was fully settled in his Kingdom, 2 Sam. ii. iii, iv.*

[It is yet scarce come to a state of perfect and settled Peace.]

3 [We have been like Men bereft of their Reason by some intoxicating Liquors; and we are scarce come to our senses again.]

4 [But now thou hast given a signal to all good Men to resort to me, and be of my side, because of thy Faithfulness in so eminent a manner shewed toward me, in making me King of all Israel, according to thy Promise.] 2 Sam. v.

5 [Tis for this purpose that God hath given such Success and Deliverance to me, and those that were with me, whom he has own'd by this means for his beloved People.]

6 [God hath solemnly sworn it, viz. that he would make me King of all Israel, 2 Sam. iii. 9. and has, in effect, alrea-

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased †, O turn thee unto us again.

2 Thou hast moved the land and divided it †: heal the sores thereof, for [it shaketh.]

3 Thou hast shewed thy people heavy things: [thou hast given us a drink of deadly wine.]

4 [Thou hast given a token for such as fear thee: that they may triumph because of the truth.]

5 [Therefore were thy beloved delivered]: help me with thy right hand, and hear me.

6 [God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.]

dy performed it; for he has given me the Country round about *Samaria*, which I will measure, in order to distribute it among my Officers and Servants.]

7 [Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Juda is my law-giver.]

become my Subjects. *Ephraim* is to me what the Horns are to the Bullock, my main Strength and Security, *Deut. xxxiii. 17.* *Juda* is that Tribe which was always true to me, and which I shall always make use of for the most honourable Employments in my Government. From thence I shall have a constant supply of able Statesmen, to help me in making and administering Laws.] *Psal. lxxviii. 27.*

7 [* *Gilead* and *Manasses*, the remotest part of the Country, have now quitted *Ishbosheth's* Cause, and are

8 [Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.]

most base and slavish Offices for me, and my People; they shall wash our Feet. I will tread *Edom* under my Shoes, or let my Feet on the Necks of that People. And you, O Country of the *Philistines*, ought to be ready to congratulate my Victories, and meet me as your Conqueror.]

8 [The *Moabites* are my Conquest, and I will treat them accordingly; they shall perform the

9 [Who will lead me into the strong City: who will bring me into Edom?]

9 [But what makes me so confident of Success, and of overcoming, particularly the strong City of *Edom*?

10 [Hast not thou cast us out, O God]: * Wilt not thou, O God, go out with our hosts?

Saul, given thy People great Discouragements, and permitted us to be routed by our Enemies?] Here the Reader is to observe a full Stop, as if *David* almost despaired of Success: But then in the next words he begins to take Courage again, after some consideration. * *Wilt not thou, O God, go out with our Hosts?* that is, I have reason to hope thou wilt.

10 [I may well ask this Question, for hast not thou, (v. 1.) in the time of my Predecessor

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

A Psalm of David, probably when he was forced to flee as far as Mahanaim, 2 Sam. xvii. which was the remotest part of Judea, for fear of Absalom.

Exaudi, Deus: Psal. LXL

Hear my crying, O God: give ear unto my prayer, [From the ends of the earth] will I call upon thee: when my heart is in heaviness.

2 [How far soever I am driven from the place of thy worship, and my own home.]

3 [That can secure me better than I can my self.] Probably he means the Rock or Hill of Zion. So I conjecture from what follows in the next Verse.

4 [I heartily desire and resolve, so far as in me lies, to keep close to the Publick Worship, and will always depend on thy Help and

2 O set me up upon the rock [that is higher than I:] for thou hast been my hope, and a strong tower for me against the enemy.

4 [I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.]

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 [That his Tears may endure throughout all Generations.] These words cannot be understood

of David's living in this world; for tis certain, he did not live beyond the usual Age of man; therefore they must be meant, either of his future Life, or else of the Messiah, to whom some Divines apply them.

6 Thou shalt grant the King a long life: * that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praises unto thy Name: that I may daily perform my vows.

The

The Twelfth Day. Morning Prayer.

A Psalm of David, when he was in great Distress, but not without strong hopes of Deliverance.

Nonne Deo. Psal. LXII.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye [imagine] mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my [health] and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: [pour out your hearts before him,] for God is our hope,

3 [Contrive.] See the Vocabulary.

7 [Safety.] See Vocabulary.

8 [Spread all your Wants and Desires before God in Prayer.]

9 [When try'd, examin'd, or put into the Balance.]

11 [God hath taught us more than once in his Law, and by his Providence.]

9 As for the children of men, they are but vanity: the children of men are deceitful [upon the weights,] they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 [God spake once, and twice] I have also heard the same: That power belongeth unto God;

12 And that thou Lord art merciful: for thou rewardest every man according to his work.

A Psalm of David, when he was in the Wilderness of Juda, either during the time he was persecuted by Saul, 1 Sam. xxii. 5. or else when he was driven thither by Absalom's Rebellion: The latter seems more probable, because he gives himself the Title of King, ver. 12. which he would scarce have done in Saul's Life-time.

Deus, Deus meus. Psal. LXIII.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 * Holiness here signifies the Sanctuary, as it does likewise, Psal. xcvi. 9. in the last Translation.

3 [Thus have I looked for thee in * holiness: that I might behold thy power and glory.]

3 [With such longing desires have I looked for thee, as Men use to do for their lost Friends, or Treasures; that I might once again behold that place, where thy Power and Majesty are so effectually present.]

4 For

4 For thy loving-kindness is better than the Life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name †.

6 My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul [hangerh upon thee]: thy right-hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

lxv. 16. and xlv. 23. Jer. iv. 2. Ainsworth.

‡ To implore thy Help, and beg thy Favour.

9 [Keeps close to, or depends on thee as the Child on the Parent.]

12 By [Swearing] here is meant the whole Worship of God, of which solemn and reverent Swearing is a part, Deut. vi. 12. Isai.

A Psalm of David, wherein he complains of his Enemies,
and prays for deliverance.

Exaudi, Deus. Psal. LXIV.

Hear my voice, O God, in
my prayer: preserve my
life from fear of the enemy.

2 Hide me from the gather-
ing together of the froward:
and from the insurrection of
wicked doers.

3 Who have whet their tongue
like a sword: and shoot out
their arrows, even bitter words.

4 That they may privily
shoot at him that is perfect:
suddenly do they hit him and
fear not.

5 They encourage themselves
in mischief: and commune a-
mong themselves, how they
may lay snares, and say that no
man shall see them.

6 They imagine wickedness,
and practise it: that they keep
secret among themselves, every
man in the deep of his heart.

7 But God shall suddenly
shoot at them with a swift ar-
row: that they shall be wound-
ded.

8 Yea, their own tongues
shall make them fall: insomuch
that who so seeth them shall
laugh them to scorn.

9 And all men that see it,
shall say, This hath God done:
for they shall perceive that it is
his work.

10 The righteous shall re-
joyce in the Lord, and put his
trust in him: and all they that
are true of heart shall be glad.

Evening Prayer.

A Psalm of David, wherein, as he praises God for other
Mercies, so especially for plentiful Showers, which there-
fore probably was composed after the Three Years Famine,
mentioned 2 Sam. xxi.

Te decet hymnus. Psal. LXV.

THou, O God, art praised
in Sion: and unto thee
shall the vow be performed in
Jerusalem.

2 Thou that hearest the
prayer: unto thee shall all flesh
come.

3 My misdeeds prevail a-
gainst me: O be thou merciful
unto our sins.

4 Blessed is the man whom
thou choofest, and receivest
unto thee: he shall dwell in
thy court, and shall be satisfied
with the pleasures of thy house,
even of [thy holy temple.]

5 Thou shalt shew us won-
derful things in thy righteous-
ness, O God of our salvation:
thou that art the hope of all the
ends of the earth, and of them
that remain in the broad sea.

6 Who in his strength setteth
fast the mountains: and is gird-
ed about with power.

7 Who stilleth the raging of

4 [Thy most Holy
Place, where the Ark
stands.] Psal. v. 7.

the sea: and the noise of his waves, and the madness of the people.

8 * *Tokens:*] 'Tis the very same word in the Hebrew which is translated *Signs*, Gen. i. 14. and is meant of the same things, that is, the Sun, Moon, and Stars, to which we may

(perhaps) add the Meteors, especially the Thunder, all which are manifest Tokens and Proofs of the Divine Power.

* *The out-goings of the Morning*] are the Light and Sun.

* *The out-going of the Evening*] are the Moon and Stars.

[The remotest People of the Earth, when they see and consider the Motions of the Sun, Moon, Stars, Lightning, and Thunder, shall have some apprehensions and fear of thy Power, who hast so made and order'd the returns of Day and Night, as to provoke Men thereby to praise thee the Author of them.]

9 Thou visitest the earth, and bledest it: thou makest it very plenteous.

10 * *The River of God;*] that is, the Rain, or Clouds from whence the Rain proceeds. *Ham. Patrick, Answ.* See Psalm xxxix. 9.

10 * *The river of God* is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep:

13, 14. In what sense the Hills, Valleys, &c. may be said to rejoyce. See Psalm xcvi. 11, 12.

deep: the valleys also shall
and so thick with corn, that
they shall laugh and sing.

A Song or Psalm, on occasion of some remarkable
Deliverance.

Jubilate Deo. Psal. LXVI.

O Be joyful in God, all ye
lands: sing praises unto
the honour of his Name; make
his praise to be glorious.

2 Say unto God, O how
wonderful art thou in thy works:
through the greatness of thy
power shall thine enemies be
found liars unto thee.]

many that are Enemies in their Heart to thee, and thy People, to
pretend Friendship and Submission, as if they hoped to deceive
thee, but in vain; for thou findest out all their Hypocrisy, and
knowest their treacherous Intentions.]

3 For all the world shall wor-
ship thee: sing of thee, and
praise thy Name.

4 O come hither, and behold
the works of God: how won-
derful he is in his doing toward
the children of men.

5 He turned the sea into dry
land: so that they went through
the water on foot; there did
[we] rejoyce thereof.

Writers, *Hof. xii. 4.* just as if an *English-Man* should say, We re-
ceived the Christian Faith above Eleven hundred Years ago.

6 He ruleth with his power
for ever, his eyes behold the
people: and [such as will not
believe,] shall not be able to
exalt themselves.

a [The miraculous
Power, whereby thou
conquerest all that op-
pose thee, shall cause

5 [Our Forefathers]
a common way of
speaking amongst all

6 [Unbelieving A-
postates.]

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 † Into ruine and destruction.

8 Who holdeth our soul in life: and suffereth not our feet to slip †.

10 [Thou hast permitted our Enemies to ensnare us.]

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

11 [To insult and trample upon us in the most tyrannical manner.]

10 [Thou broughtest us into the snare]: and laidst trouble upon our loyns.

11 Thou sufferedst men [to ride over our heads]: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell ye what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and

and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

A Psalm or Song. Bishop Patrick conjectures, that it is that form of words which David used in Blessing the People, 2 Sam. vi. 17, 18. wherein he imitates that form of Blessing used by the Priests on solemn Occasions, Numb. vi. 23, 24, 25.

Deus misereatur. Psal. LXVII.

GOD be merciful unto us,
and bless us: and shew
us the light of his countenance,
and be merciful unto us;

2 That [thy way] may be
known upon earth: thy saving
health among all nations.

2 [Thy true Religi-
on.]

3 Let the people praise thee,
O God: yea, let all the people
praise thee.

4 O let the nations rejoyce,
and be glad: for thou shalt
judge the folk righteously, and
govern the nations upon earth.

5 Let the people praise thee,
O God: let all the people praise
thee.

6 Then shall the earth bring
forth her increase: and God,
even our own God, shall give
us his blessing.

7 God shall bless us: and all
the ends of the world shall fear
him.

A Psalm

The Thirteenth Day. Morning Prayer.

A Psalm or Song of David. It seems manifestly to have been composed, and used at the solemn carrying the Ark out of Zion into the Camp, in hopes of obtaining Success, in a War against some very formidable Enemy, by this means. It is certain, That the Ark was in the Army in the War against Rabbah, 2 Sam. xi. 11. And it was carried out of Zion again in the War against Absalom, but was sent back before it came to the Camp, 2 Sam. xv. 24. Now that this Psalm was endited on some such occasion, appears from the first Verse, which are the very words used by Moses, Numb. x. 35. when the Ark and Army began their March. And as the former part of the Psalm is a Recital of those former Mercies and Victories which were owing to God's especial Presence among them: So from the 20th Verse to the end, it contains Petitions for Success in their present Expedition, and pious presages of it: But it does not appear what Nation or Prince it was, against whom this War was waged, whether that against Rabbah, or some other. Further, This Psalm contains a Prophecy of Christ Jesus, of whom the Cloud of Glory, and the Ark, were but faint Resemblances; because in Him dwelt all the fulness of the Godhead bodily; that is, in a more perfect manner than they did either in the Cloud or the Ark: And the Victories obtained by those Tokens of God's Presence, are scarce to be compared with those Conquests of Christ over Hell and Death.

Exurgat Deus, Psal. LXVIII.

L Et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth

at

at the fire, so let the ungodly
perish at the presence of God.

3 But let the righteous be
glad, and rejoyce before God:
let them also be merry and joy-
ful.

4 O sing unto God, and sing
praises unto his Name: mag-
nifie him that [rideth upon]
the heavens, as it were upon
an horse; praise him in his
Name †, yea, and rejoyce be-
fore him.

5 He is a father of the fa-
therless, and defendeth the
cause of the widows: even
God in his holy habitation †.

6 [He is the God that ma-
keth men to be of one mind in
an house,] and bringeth the
prisoners † out of captivity:
but letteth the * runagates con-
tinue in scarceness.

the Heathens, yet keep true to God, and their Religion.

* Runagates,] Apostates, such as to ingratiate with those that
have taken them Prisoners, worship their false Gods, and so in
effect renounce the true One. The Hebrew word signifies those
who go aside.

7 O God, when thou went-
est forth before the people:
when thou wentest through the
wilderness †,

8 The earth shook, and the
heavens dropped at the presence
of God: even as Sinai also was
moved at the presence of God,
who is the God of Israel.

9 Thou, O God, sentest a
gracious * rain upon thine inhe-

K

holder toward his
house from the Cloud.
as David said other
times, moved over the
Peoples which he
knew, of which he
said, I will dwell in
the House of my
Father.

[Sits upon, and
governs,] *Job.*
in our Right
Congregation, Amos
of Bethel, and his
Brethren, to that
purpose, who are
said to be the
Ark here be-
low, and the Heaven
above.

† The Ark here be-
low, and the Heaven
above.

6 [Tis he that has
brought all the Tribes
to his House, united as
if they were but one
Family, to join and fight
against the common E-
nemy. See ver. 27, 28.]

† Who being taken by

7 † In a Pillar of
Cloud and Fire, *Exod.*
xiii. 21.

Exod. xix. 16.

9 The * Rain here
mentioned, might be
ritance;

that Shower which rained : and refreshed it, it dropt from the Cloud, when it was weary. (as Gataker and other Learned Men suppose) when the Cloud removed over the Peoples Heads from the Van to the Rear. *Exod. xiv. 19.* by which St. Paul says, the People were washed, or baptized, *1 Cor. x 3.* or we may hereby understand the Manna which is said to be rained down from Heaven.

10 * Thy Congregation] or Army, viz. of Angels : The Hebrew word signifies either Living

Creatures, or great Companies. Angels are frequently called Living Creatures (Beasts in our English Translation) in the Book of Revelations. And God's Congregations, Armies, or Hosts, are his Angels in an especial manner ; so that however the Word be turn'd, hereby is meant God's Angels, who are said to dwell in his Inheritance, or among his People ; for God used the Ministry of Angels, in giving the Law, *Deut. xxxiii. 2.* *Acts vii. 53.* in conducting the People, *Exod. xiv. 19.* and in all his Providences towards them ; and he still uses the Service of Angels for the benefit of his Church, *Heb. i. 14.* *1 Cor. xi. 10.* and the Cherubims or Resemblances of Angels which over-shadowed the Ark, were an Emblem of this.

See over. 17.
 11 * The Word] probably signifies here, as it does, *Ephes. vi. 19.* where it is translated

[Utterance,] that is, a Gift or faculty of Speaking, explaining Difficulties, resolving Doubts, on the like. This was the Gift bestowed on the Seventy Elders, *Numb. xi. 16, 25.* and on the Apostles, and other Disciples in the New-Testament. See the word Preachers in the Vocabulary.

12 [Many Kings, and their People were conquered, while Moses and the High-Priest, and they who attended the Tabernacle, and employ'd themselves in Divine Service and Prayer for the Success of the War, who were the Household, or Family of God, had not only their share in the Booty, but the privilege of dividing the whole.] *Numb. xxxi. 8, 12, 26, 27.*

13 To * lie among the pots] signifies the most sordid and base condition of Life, like that

10 * Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave * the word : great was the company of the preachers.

12 [Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.]

13 [Though ye have * lien among the pots, yet shall ye be as the wings of a dove : that is covered

covered with silver-wings, and her feathers like gold.] of Slaves or Scullions.

* The Wings of a Dove] denotes a most gay and splendid State. *Ham. Patr. Ainsw.*

[Tho' you of the Household of God, especially they of the Priesthood, have suffered much during the Reign of King Saul, 1 Sam. xxii. 17, 18. who was a Prince that had no regard for Religion, 1 Chron. xiii. 3. yet now under a King, who is a Patron of the Priesthood, and has a Zeal for the Service of God, you may hope for more bright and shining Days.]

14 [When the Almighty scattered kings for their sake: then were they as *white as snow in Salmon.]

14 To be *white denotes a most glorious and happy State, *Luke ix. 29. Rev. iii. 5.*

[When God defeated so many Kings for the sake of his Family, that is, the Priests and their Adherents, (See ver. 12, 13.) When the Almighty gave us such Success in War, in answer to the Devotions and Sacrifices of those who attended the Altar, and the Tabernacle, then they, for whose sake God had done so much, were loved and honoured by all, they were look'd upon with admiration, like the Snow on the lofty Mountain of *Salmon*.]

15 [As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.]

15 [And the Family of God is now as honourable as ever; and the Hill of *Zion*, where

this Family dwells, or to which they resort to Worship Him, is, upon this account, so considerable, that it does not only outvie *Salmon*, but exceeds even the Mountain of *Basan*, tho' in bulk it be inferior to both.]

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleases him to dwell: [yea, the Lord will abide in it for ever.]

16 As if ye hoped by this means to increase your height, and outdo *Zion*. A Poetic Prosopoeia.

[The Ark, the token of his Presence, shall never have any other fixt place of abode.]

17 *The chariots of God are twenty thousand, even thousands of Angels: [and the Lord is among them, as in the holy place of Sinai.]

17 In what sense Angels are *the Chariots of God. See *Psalm xviii. 10.*

[And the Lord is as effectually present among the Angels, which attend our Worship in *Zion*, and who are represented by the Golden Cherubims over-shadowing the Ark, as ever he was in *Sinai*, when he gave the Law from thence.]

Deut. xxiii. 2.

K 2

18 [Thou

18 * *Led captivity captive.*] The *Hebrew* Phrase thus rendred in this place, is turn'd, *Numb. xxi. 1.* to take Prisoners, and *Deut. xxi. 10.* to take Captive, and that is the plain meaning of it here. The whole Verse, if apply'd to the Ark, may thus be understood, *viz.*

[Thou, O Symbol of the Divine Presence, wast solemnly brought up into the Hill of *Zion*, 2 *Sam. vi.* thou hast often, by virtue of the Divine Presence, brought home great numbers of Enemies, as Captives, to attend thy Triumphs: The greatest Gift that ever was given to the Sons of Men, the Moral Law, writ on two Tables, is deposited in thee, *Deut. x. 2, 5.* which was designed for the direction, not only of us, but all Men, even those who hate and dread thee, 1 *Sam. iv. 7.* and by observing which, they may be sure of the Divine Favour, and that God will dwell among them.]

But the words may, in a more strict and proper sense, be understood of *Christ*, and so, without doubt, were intended by the Divine Spirit. See *Eph. iv. 8. viz.*

[Thou, O Son of God and Man, art ascended into the highest Heavens; thou hast vanquish'd and triumph'd over the Kingdom of Darkness, and hast receiv'd the Gifts of the Holy Spirit, in order to confer them on Men, even the Heathens, and such as were formerly Enemies to Thee by their wicked Works; so that the Lord does as really dwell in Nations that were formerly Idolatrous, as ever he had done amongst his own People the *Jews*.]

19 Praised be the Lord daily:
even the God who helpeth us,
and poureth his benefits upon us.

20 He is our God, even the
God of whom cometh salvation:
God is the Lord, by whom we
escape death.

21 God shall wound the head
of his enemies: and the hairy
* scalp of such a one as goeth
on still in his wickedness.

22 [The Lord hath said, I
will bring my People again, as
I did from *Basan*: mine own
will

21 * *Scalp,*] that is,
Pate; so the same *Hebrew*
word is turn'd,
Psal. vii. 17.

22 [God hath given
us assurance, that he
will now bring us back
as Victorious, as he did

will I bring again, as I did sometime from the deep of the sea.]

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 [It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.]

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 [There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.]

Pf. lx. 7.
Benjamin, has got the name of *Ruler*, because the first King, (*Saul*) was of that Tribe: The other (*Judah*) the Title of *Counsel*, by reason of the many able Statesmen which that Tribe affords: But there are likewise the two remotest Tribes, *Zabulon* and *Nephthali*, attending this Solemnity, and ready to engage, for the Service of God and their Country, against this potent Enemy.]

28 [Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,]

sed to confirm and increase this Union.]

29 [For thy *temples sake at Jerusalem: so shall kings bring presents unto thee.]

signify one and the same City, both here, and in divers other places.

when we fought with *Og*, King of *Basan*; or, when he deliver'd us from *Pharaoh*, and brought us through the *Red-Sea*]

24 [Tis a glorious sight to see how thou, O our King and God, (by the token of thy Presence, the Ark) makest thy solemn Procession through the Sanctuary, in order to march out with our Armies.]

27 [See and observe, here are not only the two neighbouring Tribes following the Ark in Procession, whereof the first, little Benjamin, because the first King, (*Saul*) was of that Tribe: The other (*Judah*) the Title of *Counsel*, by reason of the many able Statesmen which that Tribe affords: But there are likewise the two remotest Tribes, *Zabulon* and *Nephthali*, attending this Solemnity, and ready to engage, for the Service of God and their Country, against this potent Enemy.]

28 [Tis the Will of thy God, O *Israel*, that has thus strengthened us, by uniting our Tribes: Be thou, O God, pleased to confirm and increase this Union.]

29 * *Temple*,] that is, Sanctuary. See *Psalms* v. 7. further observe, that *Jerusalem* and *Zion*

29 [Confirm it, O God, for the sake of thy Sanctuary, which is now settled at *Jerusalem*, and on the account of the Services there perform'd to thee: And then shall other neighbouring Kings dedicate their Treasures, and Persons to thy Service, when they see how great a God thou art.] See 2 Sam. viii 9, 10, 11.

30 [Together with the brutish Common-Soldiers.]

† In order to buy Peace of the People of Israel.

31 † By way of Embassy to treat of Peace.

* The Morians Land]

here signifies *Æthiopia*, meaning a Country whose People are Blacks. By the same Figure, or for the same Reason, we commonly call all such People *Black-mores*. We use likewise the same liberty, when we call the Southern parts of *America*, the *West-Indies*.

[The *Æthiopians* shall soon stretch out their hands to God, in offering their Prayers and Oblations.] This Verse has been more fully verified in *Christ Jesus*, than ever it had been before, to whom many Princes, in all parts of the World, have submitted themselves.

33 * His Voice,] that is, the Thunder. See *Psal.* xxix. 3, &c. and xviii. 13.

34 * Worship,] that is, Honour, Majesty. See the *Vocabulary*.

[Acknowledge that *Israel* is God's peculiar Dominion, that He governs and presides over it in an especial manner; tho' his Power is not confined to any one Nation on Earth: nay, he reigns above in Heaven, as well as here below.]

30 When the company of the spear-men, and multitude of the mighty, are scattered abroad [among the beasts of the people] so that they humbly bring pieces of silver †: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt †: [*the Morians land shall soon stretch out her hands unto God.]

By the same Figure, or for the same Reason, we commonly call all such People *Black-mores*. We use likewise the same liberty, when we call the Southern parts of *America*, the *West-Indies*.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out * his voice, yea, and that a mighty voice.

34 [Ascribe ye the power to God over *Israel*: his * worship and strength is in the clouds.]

35 O God, [wonderful art thou in thy holy places]: even the God of Israel; he will give strength and power unto his people; blessed be God.

35 [Thou dost wonder, in confounding our Enemies, by exerting thy Power from thy Throne in Heaven above, and the Ark here on Earth.]

Evening Prayer.

A Psalm of David when in great Distress: And as what David says of his own Sufferings, was more truly and literally fulfilled in Christ; so, by parity of Reason, what is here wish'd to the Enemies of David, may more probably be applied to the Enemies of Christ, and his Gospel. And accordingly St. Peter applies the 26th Verse to Judas, Acts i. 20. And St. Paul the 24th to the unbelieving Jews, Rom. xi. 10. and therefore 'tis only against such who would willingly, in the literal sense, crucify the Lord of Life, that these Anathemas can justly be used. See Preface.

Salvum me fac. Psal. LXIX.

SAVE me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me [guiltless,] are mighty.

5 I paid them the things that I never took: God, thou know-

4 [Who am innocent of that which they accuse me.]

5 * *My Simpleness,*] that is, my Folly, Mistakes, Sins of Ignorance.

* *Faults,*] that is, Greater, wilful Sins.

7 * *Reproof,*] that is, Slander, or Reproach. See Vocabulary.

8 † *Who disown me,* because of the aversion I have to their Evil Practices.

9 [The great Zeal I have for the place and purity of thy Worship, and against them who profane thy Sanctuary, is like an inward Flame that preys upon my Heart and Spirits. And I am not less concern'd to hear thy Name blasphemed, than to have the greatest Wrong done to my self.]

How this was fulfilled in Christ. See John ii. 17. Rom. xv. 3.

13 [In a time when, as I hope and trust, it will please thee to hear me.]

14 [According to thy usual faithfulness in saving those who serve and fear thee.]

est * my simpleness, and my * faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered * reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children †.

9 [For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.]

10 I wept, and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: [in an acceptable time.]

14 Hear me, O God, in the multitude of thy mercy: even [in the truth of thy salvation.]

15 Take me out of the mire, that I sink not; O let me be deli-

delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul and save it: O deliver me because of mine enemies.

20 Thou hast known [my reproof,] my shame, and my dishonour: mine adversaries are all in thy sight.

21 [Thy rebuke hath broken my heart,] I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 [Let their table be made a snare to take themselves withal]: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 [Let their eyes be blind-

delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

20 [The Slanders with which they have wounded my Reputation.]

21 [The Blasphemies which wicked Men vent against thee and Religion, raise in me the greatest Agonies of Grief.] See ver. 9.

Mat. xxvii. 34.

Mark xv. 23.

John xix. 28, 29.

23 [Let those Pleasures and enjoyments which they are so fond of, be their ruine.] Prov. i. 32. Rom. ii. 9.

24 [Let their Under-

ed

standing and Judgment be clouded, and their Bodies bend under heavy Burdens.] Ro. II. 10.

26 [Let all Men renounce their Society, let them have neither Friend nor Servant to dwell under the same Roof, and let all Men shun their neighbourhood.] *Ab. 1. 20.*

28 [Permit them to heap one Sin upon another, so as never to return to amendment of Life, or procure thy

29 God's especial Care and Providence over his People, is in Scripture represented by his keeping a Book or Register of their Conception, *Psal. CXXXIX. 13.* their Birth, *Psal. LXXXVII. 6.* their Sufferings, *Psal. LVI.* This is called the Writing of the House of Israel, *Ezek. xiii. 9.* To be blotted out of this Book signifies the being put out of the number of his People, the losing his Favour, *Ezek. xxxii. 32.* See also *Isa. iv. 3.*

32 † To Sacrifice to him.

ed that they see not: and ever bow thou down their backs.]

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 [Let their habitation be void: and no man to dwell in their tents.]

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shalt lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than † a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor:

poor : and despiseth not [his
prisoners.]

34 [Those who are
under Confinement, and
Difficulties for his sake]

35 Let heaven and earth
praise him : the sea and all that
moveth therein.

36 For God will save Sion,
and build the cities of Juda :
that men may dwell there, and
have it in possession.

37 The posterity also of his
servants shall inherit it : and
they that love his Name, shall
dwell therein.

A Psalm of David.

Deus in adjutorium. Psal. LXX.

Haste thee, O God, to de-
liver me : make haste to
help me, O Lord.

2 Let them be ashamed and
confounded, that seek after my
soul : let them be turned back-
ward and put to confusion, that
wish me evil.

3 Let them, for their reward,
be soon brought to shame : that
cry over me, There, there.

4 But let all those that seek
thee, be joyful and glad in thee ;
and let all [such as delight in
thy salvation,] say alway, The
Lord be praised.

4 [Expect, and de-
light to see thy Provi-
dence interpose for the
good and safety of thy
People.]

5 As for me, I am poor and
in misery : haste thee unto me,
O God.

6 Thou art my helper and
my Redeemer : O Lord, make
no long tarrying.

This

The Fourteenth Day. Morning Prayer.

This Psalm contains Prayers, and Presages of Deliverance from some Distress, which befel the Psalmist in his old Age, toward the latter end of his Life. See ver. 8. 16.

In te, Domine, speravi. Psal. LXXI.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong-hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast

8 † By reason of the greatness and strangeness of my sufferings, and the Confidence I have in thee.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 [I will *go forth in the strength of the Lord God: and will make mention of thy righteousness only.]

[I will not confide in my own strength, but Gods, when I undertake any business of moment. I will not talk of any security, but what I have from thy Mercy and Favour.]

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am

14 To *go forth, or out, in Scripture, signifies to undertake any great Affair, Num. xxvii, 16, 17. Deut. xxviii. 6.

16 Till I have publicly declared the great gray.

strength thou hast used in saving me to the Men of this Age, and effectually recorded it in Writing, for the information of Posterity.]

17 [Mercy and Goodness.] See ver. 14. *Psal. xxiv. 5.*

18 [The most deplorable and disconsolate Condition.]

21 [Glad, joyful.] See *Vocabulary*:

22 [Mercy and Goodness.] See ver. 17.

gray-headed: [until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.]

17 Thy [righteousness,] O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from [the deep of the earth] again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be [fain] when I sing unto thee: and so will my soul, whom thou hast delivered.

22 My tongue also shall talk of thy [righteousness] all the day long: for they are confounded and brought unto shame, that seek to do me evil.

A Psalm for Solomon. This Psalm is generally believed to have been composed by David, on Solomon's Coronation, 1 Kings i. Some Passages in it are more applicable to Christ Jesus than to Solomon.

Deus Judicium. Psal. LXXII.

Give the King thy * judgments, O God: and thy * righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The * mountains also shall bring peace: and the little * hills righteousness unto the people.

4 He shall keep the [simple] folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 [He shall come down like the rain into a fleece of wool: even as the drops that water the earth.]

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from [the one sea to the other:] and from * the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

1 * By Judgments, and Righteousness,] we are to understand Ability and Inclination to determine Causes aright.

3 By the * Mountains and Hills here we are to understand the greater and lesser Magistrates.

4 [Meek, but oppressed and helpless.]

5 This Verse cannot be applied in a strict and proper sense to Solomon, but may to Christ.

6 [He shall be as readily received by his People, as the Dew was by Gideon's Fleece, and shall be as welcome to them as Rain to the parched Earth.]

8 [The Mediterranean to the Red-Sea, if understood of Solomon.]

* The Flood] that is, the River Euphrates. See Vocabulary.

10 The

10 The kings of Tharsis, and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 [There shall be an heap of *corn in the earth, *high upon the hills: his *fruit shall shake like *Libanus, and shall be green in the city, like grass upon the earth.]

16 *Corn and Fruit] do frequently denote Converts or Proselytes. See *Isai.* xxvii. 6. *John* iv. 35, 36. *xv.* 16. *Rom.* i. 13. *Colos.* i. 6. *Mat.* xiii. 24. And 'tis the more probable that

David speaks of Proselytes in this Verse, because 'tis certain that he does so in the foregoing and following.

* *Libanus*] here signifies the Cedars which grow on that Mountain, as is agreed by all: And Proselytes are elsewhere compared to Trees, *Isai.* lx. 13. and particularly to Cedars, which are there called [the Glory of Libanus.]

* *High upon the hills,*] or on the top of the Mountains, is the very expression, whereby the Church, when in a flourishing Estate, is represented, *Isai.* ii. 2. so that I think there is no reason to doubt, but that *David* did here intend to describe the great numbers of Proselytes which should be in his Son *Solomon's* Days. We accordingly read of 153600, 2 *Chron.* ii. 17, 18. of which 80000 were appointed by him to be Hewers of Wood in the Mountains, for the building

ing of the Temple: They are called [Strangers,] but the Hebrew word [Ger] is the very same that is used, *Exod. xii. 48, 49.* and apply'd to those who were Circumcised, and might eat the Passover.

[The Strangers which Solomon by his Wisdom and Zeal shall Convert to the Church; shall be very numerous and full of Vigour, they shall shake themselves like Champions, *Jud. xvi. 20.* nay, they shall be a match for the Cedars of *Libanus*, which threaten all near them with their lofty tops; for they shall cut them down for the building of the Temple, and there shall be as large a supply of these Proselytes, as there is of Grass in other places: And yet this is but a meer Type and Shadow of the Proselytes, which shall come into the Church in the Days of the Messias, who shall much outdo the others both in Number, and in Zeal, and Courage for building the Church of God.]

17 His name shall endure for ever, his name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things;

16 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

17 Our Translators understood this Verse of *Christ* only, from whom, we that live 1700 Years after him are called *Christians*, and thro' whom alone we are truly blessed.

19 † The apprehension and fear of

Evening Prayer.

A Psalm of Asaph, that is, Asaph the Seer, 2 Chron. xxix. 30. who lived in the days of Hezekiah, not Asaph, mentioned 1 Chron. vi. 39. It would seem that these prosperous wicked were Foreigners; for the Psalmist, ver. 10. plainly distinguishes between them, and the People, or God's People, that is, the Jews.

Quam bonus Israel. Psal. LXXIII

TRuly God is loving unto Israel: even unto such as are of a clean heart.

L

3 Never-

2 [And yet my Faith
began to be stagger'd
I was tempted to doubt
of God's Care and
Love to Good Men.]

2 [Nevertheless, my feet were
almost gone: my treadings
had well-nigh slip't.]

3 And why? I was grieved
at the wicked: I do also see the
ungodly in such prosperity.

4 For they are in no peril of
death: but are lusty and strong.

5 They come in no misfor-
tune like other folk: neither
are they plagued like other men.

6 And [this] is the cause that
they are so *holden with pride:
and overwhelmed with cruelty.

7 Their eyes swell with fat-
ness: and they do even what
they [lust.]

8 [They corrupt other, and
speak of wicked *blasphemy:
their talking is against the most
High.]

8 [They corrupt other, and
speak of wicked *blasphemy:
their talking is against the most
High.]

[They are always endeavouring to debauch other Men; and
those whom they cannot gain to their Party, they are always
plotting to injure, and oppress by Lyes, and maliciously con-
trived Stories: Nor do they stop here; but vent their profane
Discourse against God himself.]

9 [For the Tongues
of such Men spare not
their God nor Man.]

9 [For they stretch forth
their mouth unto the heaven:
and their tongue goeth through
the world.]

10 Therefore *fall the people
unto them: and thereout suck
they no small advantage.

Observe an emblematical I. H. E.

[By their boldness and arrogance (as it often happens) they
bring many over to their Party, and even some of the *Jews* them-
selves, who are miserably *led away*, and partake with the wicked
in their sinful Pleasures and Profits.]

11 Tush,

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, [Then have I cleansed my heart in vain, and washed mine hands in innocency.]

13 [All the day long have I been punished: and chastened every * morning.]

Hours. *So Gen. i. 5. Job 7. 18. Isai. xxiii. 2.*
[For notwithstanding my Integrity, yet have I had a large share of Trouble and Affliction.]

14 Yea, and I had almost said even as they: but lo, then I should have [condemned the generation of thy children.]

15 Then thought I to understand this: but it was too hard for me,

16 [Until I went into the sanctuary of God †: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places †: and castest them down, and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their [image] to vanish out of the city.

12 [If it fare better with the bad, than with the good, 'tis to no purpose that I have endeavoured to keep my Heart from all evil Thoughts, and my Hands from all sinful Actions.]

13 * Morning] in the Scripture signifies often all the lightsome part of the four and twenty

14 [In effect accused all them of Folly, who are true to thee and their own Consciences]

16 † To hear thy word read and expounded, and to pray for, and obtain a right understanding of it.

17 † Where they can have no sure or steady footing.

19 [Pomp, and outward Glory, which was at best but a meer shadow, and appearance of Happiness.]

20 [So unreasonably,
and without grounds.]

20 [Thus] my heart was
grieved: and it went even
through my reins.

21 So foolish was I, and ig-
norant: even as it were a beast
before thee.

22 [Near, or with
thee under the care of
thy good Providence.]

† To support and di-
rect me.

22 Nevertheless, I am alway
[by thee]: for thou hast holden
me by my right hand †.

23 Thou shalt guide me with
thy counsel: and after that re-
ceive me with glory.

24 Whom have I in heaven
but thee: and there is none
upon earth that I desire in com-
parison of thee.

25 My flesh and my heart
faileth: but God is the strength
of my heart, and my portion
for ever.

26 For lo, they that forsake
thee shall perish: thou hast de-
stroyed all them that [commit
fornication against thee.]

26 [Depart from
thee, and worship false
Gods.] *Hof. iv. 14.*

27 [Ciry.] See *Psal.*
ix. 14.

27 But it is good for me to
hold me fast by God, to put my
trust in the Lord God: and
to speak of all thy works in
the gates of the [daughter]
of Sion.

A Psalm of Asaph, wherein he bewails the destruction of Jerusalem, and the Temple, by Nebuchadnezzar and his Army. 'Tis uncertain who this Asaph was, who composed it: But this seems evident enough, that he was one of those who were permitted to stay in their Native Country, and was a Spectator of all those Tragedies that were acted by the Babylonians, both in Jerusalem, and other parts of the Land. See Jer. lii.

Ut quid, Deus? Psal. LXXIV.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy [congregation]: whom thou hast purchased, and redeemed of old.

2 [Church.]

3 [Think upon the tribe of thine inheritance: and Mount-Sion, wherein thou hast dwelt.]

3 The Tribe which God did in an especial manner chuse for the place of publick Wor-

ship, and the Royal Seat was *Juda*, *Psal. lxxviii. 6.* For it is certain, that some part of the City *Jerusalem* stood within the bounds of this Tribe, *Josh. xv. 63.* and if any, then of consequence *Zion*, which stood on the South-side of *Jerusalem*, which was that part of the City which look'd toward *Juda*, *Pf. xlviii. 3.*

[Consider, in an especial manner, that Tribe which thou hast singled out from all the rest; and as it were appropriated to thy self: Think on the whole Tribe, for the sake of that which is the chief glory of it *Mount-Zion*, where thou thoughtest fit to fix the Token of thy Presence, the Ark.]

4 [Lift up thy feet,] that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

4 [Come, or make haste.] So the like Phrase is used, *Gen. xxix.* 'tis there translated in our present *English Bible*

[*went on his Journey,*] but the *Hebrew* Phrase is put in the Margin.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens †.

5 † Of their Triumph and Victory.

6 [He who at the building of the Temple, hew'd and carved the Timber and other Materials for that purpose, was a Man famously known, and spoken of with Honour, for his admirable Performances of this kind.]

2 Chron. ii. 13, 14.

Jer. lii. 12, 13.

9 [Synagogues, places for praying and hearing the Law.]

10 [Miracles, as in former times.]

† *Here in our Native Country; for there were Prophets among the Captives in Babylon, as Ezekiel, Daniel, Zechariah, &c. but there were none at home after the death of Jeremiah; when this Psalm must therefore have been composed.*

* *No not one among us that understandeth any more,* that is, our Statesmen and Generals, and all that were skilful in any Science, are now vanish'd and gone. See *Isai. iii. 2, 3.*

Exod. xiv.

6 [He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.]

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all [the houses of God] in the land.

10 We see not our [tokens,] there is not one prophet more †:

* no not one is there among us that understandeth any more.

no not one is there among us that understandeth any more, that is, our Statesmen and Generals, and all that were skilful in any Science, are now vanish'd and gone. See *Isai. iii. 2, 3.*

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my king of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest

14th Day. The Psalms Explained.

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brakest the heads of the [dragons] in the waters.

15 Thou smotest the heads of [Leviathan] in pieces : and gavest him to be meat for * the people in the wilderness.

[Wilderness] is here meant the Beasts and Birds : These may be called People in the same sense that the Ants and Conies are, Prov. xxx. 25, 26. Pharaoh and his Army being drowned in the Red-Sea, and thrown up on the Shore, were there left as a Prey to the Birds and Beasts, the proper Inhabitants of the Desert,

16 Thou broughtest out fountains, and waters out of the hard rocks ; thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all [the borders] of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath [rebuked:] and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy [turtle-dove] unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 [Look upon the covenant : for all the earth is full of darkness and cruel habitations.] didst promise this Land to him and his Posterity, Gen. xv. 7. whereas 'tis now invaded by ignorant Idolaters, and inhabited by the most cruel Enemies.]

22 O let not the [simple] go away ashamed : but let the

14 [Sea-Monsters.] So he calls the Commanders of the Egyptian Army.

15 [Pharaoh.] Ezekiel alludes to these words, Chap. xxix. 3, &c.

By * the People in the

Exod. xvii. 6,

Numb. xx. 11.

Jos. iii. 15, 17.

18 [The several Climates, and the bounds of all Kingdoms and Empires.] Acts xvii. 26.

19 [Reproached.]

20 [Thy Church, which is as true to thee, as the Turtle to her Mate, and, like that Bird, makes her moan, and silent Complaints to thee.]

21 [Remember thy Covenant with Abraham, whereby thou didst promise this Land to him and his Posterity, Gen. xv. 7. whereas 'tis now invaded by ignorant Idolaters, and inhabited by the most cruel Enemies.]

22 [Humble, oppressed.] See Voc. 25,

poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth ever more and more.

The Fifteenth Day. Morning Prayer.

A Psalm or Song of Asaph, probably the Seer mentioned 2 Chron. xxix. 30.

Confitebimur tibi. Psal. LXXV.

Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 [Thy Power is always present, and at hand.]

2 [Thy Name also is so high]: and that do thy wondrous works declare.

The 3d and 4th Verses are the words of God Himself. *Ham.*

3 When I * receive the congregation: I shall judge according unto right.

3 To * receive the [Congregation] is a Phrase signifying to undertake the Government of a People, to interpose or preside in State-Assemblies: Sometimes God is represented as discarding a People to such a degree, as to take no notice of their publick Transactions, *Hos. viii. 4.* but when he receives them again into Favour, then he takes their publick Consultations into his Care, and does by his Providence direct and moderate their Counsels.

4 [Laws and publick Justice] which are elsewhere called Foundations, *Pf. xi. 3.* here Pillars.

4 The earth is weak, and all the inhabitants thereof; I bear up the [pillars] of it.

5, 6. [Behave not your selves like insolent, wavering, ungodly,

5 I said unto the fools, Deal not so madly: and to the ungodly, [Set not up your horn,

6 Set

6 Set not up your horn on high: and speak not with a stiff neck.]

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the [horns] of the ungodly also will I break: and the horns of the righteous shall be exalted.

Resolution of his People, in whose Person the Psalmist speaks.

A Psalm or Song of Asaph. See Title of the foregoing Psalm; it seems to have been composed on occasion of God's Judgment on Senacherib's Army, 2 Kings xix. 35. Ham. Patr.

Notus in Judea. Psal. LXXVI.

IN Jury is God known: his Name is great in Israel.

2 At [Salem] is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

governable, [Horned Beasts.]

9 God's Judgments are frequently represented by a Cup of Wine (*Is. li. 22. Jer. xxv. 15, &c.*) of itself very stupifying, but filled here with a mixture of other Ingredients, which make it more so.

12 [Strength or Power.]

The 12th Verse seems to contain God's Answer to the foregoing

2 [Jerusalem] called Salem, *Gen. xiv. 18.*

4 Thou

4 [Thou, O God, by virtue of the Divine Presence, wert more able to defend us, than those Hills, where our Ravenous Enemies had their Camp, were to secure them.]

5 [These insolent Assyrians, who threatned all with ruine, are now become a Booty to us: they lay down to sleep, and never wak'd again: The hands of those mighty Men have not carried away that plunder which they expected.] See: a Kings xix. 35.

8 Dr. Hammond thinks it past doubt, that the descent of the Angel to destroy *Senacherib's Army* was accompanied with Thunder, which he takes to be the meaning of that Expression.

* *Thou didst cause thy Judgment to be heard.*] He likewise understands the trembling of the Earth in a literal sense; and observes, that the descent of the Angel, *Matt. xxviii. 2.* was attended with an Earthquake: And by means of this Thunder and Earthquake, and destruction of the *Assyrian Army*, there was a great Calm, the Earth was still, the Land had rest, the Country was in quiet.

9 † *Not only in the Land of Juda, but in other places: for by this great Slaughter, not only the Jews, but other Nations were deliver'd from their fear, and from that ruine which so numerous an Army might have effected.*

10 [Thus thou shalt get Praise and Glory to thy self, by checking and disappointing the furious Wrath of insolent Men, as thou now hast, by restraining this proud *Assyrian*: And thou shalt deal with him for the future, as thou hast already; thou shalt curb and suppress the violence of his Rage.]

4 [Thou art of more honour and might: than the hills of the robbers.]

5 [The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.]

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 * *Thou didst cause thy judgment to be heard from heaven: the earth trembled and was still,*

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

the earth trembled and was still,

11 Promise unto the Lord
your God, and keep it, all ye
that are round about him: bring
presents unto him that ought
to be feared.

12 [He shall refrain the spi-
rit of princes: and is wonder-
ful among the kings of the
earth.]

Prerogative, than when by extraordinary Works of Providence,
he shews himself to be King of Kings, and Lord of Lords.]

12 [He shall humble
the proud Stomach of
the most oppressive Ty-
rants; and does never
more truly exercise his

A Psalm of Asaph, during the Captivity of the Jews
under the Babylonians: So that 'tis wholly uncertain
who this Asaph was.

Voce mea ad Dominum. Psal. LXXXVII,

I Will cry unto God with my
voice: even unto God will
I cry with my voice, and he
shall hearken unto me.

2 In the time of my trouble
I sought the Lord: [my sore
ran] and ceased not in the
night-season; my soul refused
comfort.

2 [The grief of my
Mind vented itself.]

3 When I am in heaviness, I
will think upon God: when
my heart is vexed, I will com-
plain.

4 Thou holdest mine eyes
waking: I am so feeble that I
cannot speak †.

4 † By reason of the
disorder and perturbation
of my Mind,

5 I have considered the days
of old: and the years that are
past.

6 I call to remembrance my
song: and in the night I com-

6 [And search'd my Memory for some Thoughts that might relieve me in my present Anguish, or ask'd these following Questions in my own Thoughts.]

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 [And I answered myself, No certainly. 'Tis an Affliction of my own making, to fancy that God will never shew us his favour again : I will therefore, to refresh myself, remember the time when God did great things for us, with his right hand.]

Mem. [*Infirmity] signifies Affliction, not only here, but 1 Cor. xi. 30. xii. 5, &c. and probably in the last Collect of the Litany.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is [holy] : who is so great a God as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

13 [Faithful, not in the least deviating from thy Promises.]

16 The waters † saw thee, O God, the waters saw thee, and were afraid : [the depths also were troubled.]

they retreated, as if they had been affrighted at thy Presence, and left a plain way for thy People to march through upon dry Ground.]

17 The clouds poured out water, the air thundred : and thine [arrows] went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved and shook withal.

what the meaning of those words is, namely, that God sent a dreadful Storm of Thunder, Lightning, and Violent Rain, together with a dismal Earthquake ; insomuch that the *Egyptians* were soon convinced, that the Lord fought for *Israel*, against the *Egyptians*, *Exod. xiv. 25.*

19 [Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.]

thee, nor trace thy footsteps.]

20 [Thou leddest thy people like sheep : by the hand of Moses and Aaron.

and gavest them such Guides as they were capable of following, viz. thy Servants *Moses* and *Aaron*, who led thy People through the Sea, as the Shepherd does his Sheep over the Plain.]

16 † Of the Red-Sea.

[The deep Waters felt thy Power to their very bottom, which so disturbed them, that

17 [Lightnings.]

17, 18. Whereas it is said, that [God looked unto the Host of the *Egyptians*, through the Pillar of the Fire, and of the Cloud, and troubled the Host of the *Egyptians*, *Ex. xiv. 24.*]

the Psalmist tells us

19 [As for thy self, the Waters are as pervious to thee, as the dry Land : but here we Men cannot follow

20 [Therefore thou laid'st bare the bottom of the Sea, for thy People to march upon,

Evening Prayer.

A Psalm of Asaph, wherein are recounted: all the extraordinary and wonderful Works which God did for his People, from his bringing them out of Egypt, down to the times of David; therefore Bishop Patrick concludes, that it was composed by that Asaph, which is often mention'd as one of the principal Singers in the Days of David. One design which the Composer seems to have had in his Eye, was to instruct the Vulgar Jews in the nature of their Feasts.

Attendite, popule. Psal. LXXVIII.

1 [Lesson,] so signifies the Hebrew word *Torah*, the Latin *Lex*, the Saxon *Lah*, *Laza*, from which the English *Law*. The words, I say, properly signify Lesson, if you respect the Etymology of them: And I suppose that signification best fits this place, both in the Hebrew and English.

2 [Parable] in Scripture signifies any wise instructive Saying.

[Riddles, or things so strange and extraordinary, that to People who have not heard them before, they may seem incredible.]

HEAR my [law,] O my people: incline your ears unto the words of my mouth.

The words, I say, properly signify Lesson, if you respect the Etymology of them: And I suppose that signification best fits this place, both in the Hebrew and English.

2 I will open my mouth, in a * parable: I will declare [hard sentences] of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments.

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being [harnessed] and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgot what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of * Zoan.

(seem from this place). many or most of these Divine Miracles were performed by the hand of Moses.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

10 [Armed.] You have this History, 1 Chron. vii. 20, &c.

13 * Zoan was one of the chief Cities in Egypt, Exod. xxx. 19, 14. in the Country lying near this City (it should

Exod. xiv. 22.

Exod. xiii. 21

16 He

Exod. xvii. 6.
Numb. xx. 8, &c.

1 Cor. x. 4.

Exod. xvi.

Numb. xxi. 4, 5.

Exod. xvii.

Numb. xi. 1.

To one who was one of the chief cities in the land of Egypt, and there came up heavy displeasure against Israel;

See ver. 28.

Mem. In these recitals of the History of the Redemption from

Egypt, and the Travel of the People through the Wilderness, the order of time is not always precisely observed by the Psalmists. See Psal. cv. 28, 29. cvi. 17, 19, 30, 32. Thus here the raining of Manna is rehearsed after the smiting the Rock, which yet was before it in exact order of time, &c. See ver. 47, 48. of this Psalm.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 (He

25 (He rained down Manna also upon them for to eat †: and gave them food from heaven.

25 † Some Months before this.

26 So man did eat [Angels food]: for he sent them meat enough.)

25 [Food prepared by the Ministry of Angels.] Ham. Patr.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

Numb. xi. 31.

28 He rained flesh upon them as thick as dust: and feathered fowls, like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

Numb. x. 33.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

Numb. xiv. 33.

34 When he slew them, they sought him: and turned them early, and enquired after God.

Numb. xiv. 39. 40.

35 And they remembered that

M

God

God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back † and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his Miracles in Egypt: and his wonders in the field of * Zoan.

45 He turned their waters into

42 † To Egypt, in their Desires and Inclinations, Numb. xiv. 4.

* Zoan.] See ver. 13. Exod. vii, viii, ix, x, xi. to ver. 52.

into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble : and sent evil angels † among them.

51 [He made a way to his indignation,] and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of *Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them [within the borders of his sanctuary:] even to his mountain which he purchased with his right-hand.

M 2

50 † One, or the chief of which is called the Destroyer, Exod. xii. 43.

51 [He proceeded against them in his Anger, yet in a wise manner, in a method which his infinite Wisdom directed.]

52 * Ham] was the Father of the Egyptians.

Exod. xiv.

55 [At last to Mount Zion, on which his Tabernacle, and afterward his Temple was to stand.] 2 Sam. v. 6.

56 He

Josh. xii, xiv, xxi.
43, 44.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : [starting aside like a broken bow.]

58 [Like a Bow, which being broke of a sudden, disappoints the aim of the Archer.]

Jud. vi. 25.
x. 6.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

1 Sam. iv. 3, 4.
Jer. vii. 12.

61 So that he forsook the tabernacle in Silo ; even the tent that he had pitched among men.

62 [The Ark which was the main strength of Israel, because it was the token of God's Presence, and the great Ornament of their Country, the desire of their Eyes,] *Ezek.* xxiv. 21.

62 He delivered [their power] into captivity : and their beauty into the enemies hand.

1 Sam. iv. 10.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their youngmen : and their maidens were not given to marriage.

65 [And their Wives did not long survive to have them their Funeral Respects.] *1 Sam.* iv. 20.

65 Their priests were slain with the sword : [and there were no widows to make lamentation.]

. 66 So

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote [his enemies] in the hinder parts: and put them to a perpetual shame.

68 [He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;]

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 [And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.]

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

67 [The Idolatrous Philistines.] 1 Sam. v. 6, 9, 12.

68 [He did not think fit that the Ark should be restored to the Tabernacle in *Shiloh*, which stood in the Tribe of *Ephraim*, one of *Joseph's* Sons.]

70 [And there he has caused a most Magnificent Temple to be erected, which is not moveable as the Tabernacle was, but whose Foundations are fixt and firm like the ground on which it stands, made for a long continuance of time.]

The Sixteenth Day. Morning Prayer.

A Psalm of Asaph on occasion of the Outrages committed by Nebuchadnezzar. See Jer. x. 25.

Deus, venerunt. Psal. LXXIX.

O God, the heathen are come into thine inheritance: thy holy temple have they de-

filed, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 [The Anger which thou hast conceived against thy People for their Idolatry.] *Exod. xx. 5.*

5 Lord, how long wilt thou be angry: shall [thy jealousy] burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 † Is it not because thou hast hitherto delay'd to manifest thy Power in our behalf?

10 Wherefore do the heathen say: Where is now their God? †

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

A Psalm of Asaph on the same subject with the former:

Qui regis Israel. Psal. LXXX.

Hear, O thou shepherd of Israel, thou that ledest Joseph like a sheep: shew thyself also, [thou that sittest upon the Cherubims.]

[Thou who dost in a peculiar manner reside over the Cherbims which cover the Ark.] *Exod. xxv. 22.*

2 [Before Ephraim, Benjamin, and Manasses]: stir up thy strength, and come and help us.

which were the three Tribes which used to follow immediately after the Ark.] *Num. ii. 18, 20, 22.*

1 Sometimes Joseph, that is, the two Tribes of Ephraim and Manasses, denotes the whole People of Israel. See *Psal. lxxx. 5 Obad. 18.*

reside over the Cherbims

2 Thou, who usest, by the token of thy Presence, to march out before Ephraim, Benjamin, and Manasses,

to follow immediately

3 † To our former Condition.

5 [We have a scarcity of all things but Tears and Grief.]

6 [Thou hast reduced us to such a Condition, that every one dares to quarrel and insult us.]

8 The Jewish Church and People are often compared to a Vine, *Isai. v. i. Jer. ii. 21.*

[Thou didst drive out the old Inhabitants the *Canaanites*, and place thy People the *Jews* in their stead.]

11 † Of the Philistines, or the *Mediterranean.*

[*Euphrates.*] See *Psal. lxxii. 8.*

12 † By depriving us of thy Protection.

13 * The Wild-Boar,] that is, the *K. of Assyria.*

* The Wild-Beasts] his Officers and Soldiers.

3 Turn us again †, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 [Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.]

6 [Thou hast made us a very strife unto our neighbours]: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: [thou hast cast out the heathen and planted it.]

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea †: and her boughs unto the [river.]

12 Why hast thou then broken down her hedge †: that all they that go by pluck off her grapes?

13 * The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 [And the place of the vineyard that thy right-hand hath planted: and the branch that thou madest so strong for thy self.]

especial Presence in the Temple there erected.]

16 [It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.]

but they that did it shall be utterly consumed, whenever thou thinkest fit to shew thy displeasure against them.]

17 [Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.]

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord of hosts: shew the light of thy countenance, and we shall be whole.

15 [And the whole Country of Canaan, where thou hast planted this Vine, and Mount Zion, which thou didst fortify by thine own

16 [Which Temple, with all the adjacent Buildings, are now burnt down and demolished, Jer. lli. 12, 13.

17 [To which purpose do thou enable our King to defend and protect us, and exert that Zeal and Resolution which he has for thy Glory, and our Good.]

A Psalm of Asaph, on the Feast of Trumpets, Lev. xxiii. 24.

Exultate Deo. Psal. LXXXI.

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

Mem. The Feast of Trumpets was kept on the first Day of the seventh Month, on which Day the New Moon always fell, for the Jewish Months were Lunar.

Lev. xxiii. 24.

5 * *Joseph* here signifies all *Israel*. See *Psal. lxxx. 1.*

God speaks from the 6th to the 16th Verse.

6 [I took off the heavy Burdens which the Egyptians laid upon your backs, and delivered you from those slavish, dirty Employments in which they made you labour.]

Exod. iii. 8.

7 [And when ye were affrighted with the terrible Thunderings and Lightnings at *Sinai*, *Exod. xx. 18, 19.* and look'd for nothing but immediate ruine, I reliev'd you, and made the Storm a Calm.]

Exod. xvii.

8 [At *Rephidim* I tried your Faith, and Dispositions, by suffering you for a while to want Water, and found you then to be what you have been ever since, a mutinous and distrustful People.]

10 [I will protect you from your Heathen Idolatrous Enemies, I will drive away them and their false Gods, and keep them at a distance from you; so that you shall be under no temptation to worship an Idol.] See *Acts vii. 41, 42. Deut. xxviii. 36, 64.*

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for *Israel*: and a law of the God of Jacob.

5 This he ordained in * *Joseph* for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 [I eased his shoulder from the burden: and his hands were delivered from making the pots.]

7 Thou calledst upon me in troubles, and I delivered thee: [and heard thee, what time as the storm fell upon thee.]

8 [I proved thee also: at the waters of strife.]

9 Hear, O my people, and I will assure thee, O *Israel*: if thou wilt hearken unto me,

10 [There shall no strange god be in thee: neither shalt thou worship any other god.]

11 I am the Lord thy God, who brought thee out of the land

and of Egypt: [open thy mouth wide, and I shall fill it.]

12 But my people would not hear my voice: and Israel would not obey me.

13 [So I gave them up unto their own hearts lusts: and let them follow their own imaginations.]

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars†: but *their time should have endured for ever.

17 He should have fed them also with the finest wheat-flower: and with hony out of the stony rock should I have satisfied thee.

11 [Whatever your Cravings and Desires be, I will satisfy them.]

13 [So I left them to their own Inclinations, and to worship those false Gods, for which they had such a fondness.]

16 † See *Psal. lxxvi. 2.*
* *Their time,* that is, the time of God's People.

17 In *Judea* the Bees used the Rocks, and even the Ground, as Hives to lay up their Hony, *Deut. xxxiii. 14.*
1 Sam. xiv. 25, 26.

Evening Prayer.

A Psalm of Asaph, the Seer, mentioned 2 Chron. xxix.

30. being a Complaint of the Corruption of the Courts of Judicature; and that there was occasion for this Complaint in that Age, see *Isai. i. 10.*

Deus stetit. Psal. LXXXII.

GOD standeth [in the congregation of princes]: he is judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

1 [Assemblies of Magistrates.]
See *ver. 6.*

3 † Being blinded with Bribes and Ignorance.

* The foundations of the earth] are Laws and Justice. See *Psal.* xl. 3.

6 God calls Magistrates by his own Name Gods, *Ex.* xxii. 28. compar'd with *Acts* xxiii. 5.

7 [In such a manner, by some such exemplary Death, as wicked Tyrants use to do.]

8 * Heathen] that is, all Nations.

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness †: all *the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall [like one of the princes.]

8 Arise, O God, and judge thou the earth: for thou shalt take all *heathen to thine inheritance.

A Psalm or Song of Asaph, *desiring Assistance from God, against several Princes and Nations, then in Confederacy against the Jews.* Bishop Patrick seems inclined to think 'twas the Confederacy mention'd 2 Chron. xx. but which Asaph this was, or whether any of them mentioned in Scripture, is altogether uncertain.

Deus, quis similis? *Psal.* LXXXIII.

Hold not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They

3 They have imagined craftily against thy people: and taken counsel against thy [secret ones.]

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The *tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens:

7 *Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 *Assur also is joyned with them: and have holpen *the children of Lot.

were the Moabites and the Ammonites, Gen. xix. 31.

9 But do thou to them as unto the *Midianites: unto *Sisera, and unto *Jabin at the brook of Kison;

10 Who perished at *Endor: and became as the dung of the earth.

11 Make them and their princes like *Oreb and Zeb: yea, make all their princes like as *Zeba and Salmana;

12 Who say, Let us take to our selves: the houses of God in possession.

3 [Peculiar People the Jews, whom thou lovest, as we Men do hidden Treasure.]
Exod. xix. 5.

6 * The Tabernacles, or Tents,] that is, the Armies, or Camps. So Castra among the Latins.

7 * Gebal is mentioned again, Ezek. xxvii. 9. the People are called Gibelites, Jof. xiii. 5.

8 * Assur,] that is, the Assyrian.

* The children of Lot]

9 The History of the * Midianites being defeated is Judges vii. of *Sisera and *Jabin, Jud. iv. 21, 22, 23, 24. See also Jud. v. 21.

10 * Endor] was near Tanaach and Megiddo, Jof. xvii. 11. about which place this Battle was fought, Jud. v. 19.

11 * Of the fatal end of *Oreb and Zeb, read Jud. vii. 25. of *Zeba and Salmana. See Jud. viii. 12, 21.

13 [As restless as the Wheel of a Chariot in its Career, or make them as swift to run away as a Wheel down

14 [The burning Mountains] such as *Ætna* and *Vesuvius*.

13 O my God, make them [like unto a wheel]: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth [the mountains.]

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is *Jehovah*: art only the most Highest over all the earth.

Bishop Patrick supposes this Psalm to have been indited by some pious Levite, when the way to Jerusalem was block'd up by Senacherib's Army.

Quam dilecta! Psa. LXXXIV.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy *altars,

3 * *Altars*] here signifies the place, or Building about the Altars: So the word *Altar* signifies again, *Rev. xi. 1.*

O Lord of hosts, my King and my God.

Rev. xvi. 7. as the most Learned Mr. Mede hath observed: So Ignatius describes the Catholic Christians, *Ep. ad Ephes.* by saying, They are within the Altar, that is, the Quire or Chancel, as we now speak. So the meaning of this Clause is, that Birds built not in the Roof of that part of the Temple where the Altar of Incense stood, viz. just before the Veil, *Exod. xxx. vi.* but in the Trees which grew in the innermost Court, where the Altar of Burnt-Offering stood, *2 Kings xvi. 14.* See *Psal. xcii. 11, 12.*

4 Blessed are they [that dwell in thy house]: they will be always praising thee.

4 [The Priests and others, whose chief employ is in thy Temple.]

5 [Blessed is the man whose strength is in thee: in whose heart are thy * ways.]

5 By * Ways] here we must understand Roads for Travelling, raised or paved by Man's Labour;

so the Hebrew word *Mesilloth* signifies. Our Translators turn the word [thy ways] or the ways leading to thy House; and so most Divines understand it. See *Psal. cxxxviii. 5.*

[Happy is the Man who relies on thy Promise of protecting him and his Estate, *Exod. xxxiii. 24.* while he is going to pay his Devotion to thee at *Jerusalem*, and so leaves all his worldly Cares at home, and goes with the greatest Pleasure and Satisfaction to thy House; or if he be debarred of that Privilege, and forced to stay at home, yet his Mind runs of the way that leads to the Temple, thither his Desires and Inclinations carry him.]

6 [Who going through the vale of misery, use it for a well: and the pools are filled with water.]

6 [They who go to thy House with Heart and Good-will, are not at all discouraged at that Valley in the way

thither, which is so incommodious, and hard to be passed by other Travellers: 'Tis to them a place of Refreshment, where they quench their Thirst, and bathe their Bodies; for there they never want the convenience of plenty of Water, than which nothing is more welcome to Travellers in hot Countries.] See *Well* in the *Vocabulary.*

7 [They will go, * from strength to strength: and unto the God of gods appeareth every one of them in Sion.]

7 * From strength to strength,] as from Evil to Evil, *Jer. ix. 3.* from Faith to Faith, *Roi. i. 17.* from Glory to Glory,

2 Cor. iii. 18. imports a growth and increase in Evil, Faith, Glory; so by parity of reason, to go from strength to strength, imports growing stronger, as they proceed in their Journey.

[These

[These Holy Pilgrims shall go on their Journey with a strength and vigour, which, in stead of abating, shall grow more fresh the nearer they come to their Journeys-end, till every one of them at last, to the Joy of his Heart, presents himself before God in the Temple on Mount Zion.]

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 [Of our good King, that he may be able to drive away the Enemy, who keeps us from the place of Publick

Worship, and protect us in thy Service.]

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 [Honour.] See the Vocabulary.

12 For the Lord God is a light and defence: the Lord will give grace and [worship] and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Some think that this Psalm was composed, on occasion of Absalom's Rebellion being quieted: others on the disappointment of Senacherib: And'tis altogether as probable, that'twas made and used on the return of the People from the Babylonish Captivity, who were still molested with many Enemies.

Benedixisti, Domine. Psal. LXXXV.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and [quicken] us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 [I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his Saints, that they turn not again.]

ple, who are devoted to his Worship; that they may be out of all danger, and temptation of falling to the Worship of Idols again, which has brought all this Calamity upon them.]

8. † To Boldy. See Gen. Not. i.

9 For his salvation is nigh them that fear him: that [glory] may dwell in our land.

10 [Mercy and truth are met together: righteousness and peace have kissed each other.]

principal Glory and Safety of any Kingdom, meeting together, and like ancient Friends, which have been long absent, embracing each other.]

and Justice shall grow and flourish amongst us, like Flowers and Herbs in the Spring, after a Floodings and Mercy upon us. 12. 13. That * King- doms [often signifies] Mercy. See Ps. xlv. 2. 4. 1st. To our former States, and his guide, and follow the way which that direct; in all his Proceedings and Divine Administrations. It is applied to the Messiah.

6 [Revive, or perfectly recover.]

8 [I will wait patiently on the Lord, for an answer to these my Prayers, little doubting but that he will be fully reconciled to his People]

9 [The favourable Presence of God.]

10 [For methinks I see Goodness and Honesty, Justice and Concord, which are the

11 [And as Truth and Justice shall grow and flourish amongst us, like Flowers and Herbs in the Spring, after a tedious Winter : So God shall pour his Eleffings and Mercy upon us from Heaven.]

12, 13. That * *Righteousness* often signifies Mercy, see *Ps. xxiv. 5.*

12 [Mercy shall be his guide, and he will follow the way which that directs, in all his Proceedings and Divine Administrations.] It is to be remembered, that this Psalm has an aspect to the Messias.

11 [Truth shall flourish out of the earth : and righteousness hath looked down from heaven.]

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 [* *Righteousness* shall go before him : and he shall direct his going in the way.]

The Seventeenth Day Morning Prayer.

A Prayer of David, when persecuted either by Saul or Absalom. The Jews say, that Hezekiah also used it when his Kingdom was invaded by Senacherib. See 1 Kings xix. 16.

Inclina, Domine. Psal. LXXXVI.

1 [Devoted to thy Service, and peculiarly favoured by thee.]

4 [For I do most humbly, and earnestly resign my Soul into thy Custody.]

Bow down thine ear, O Lord, and hear me : for I am poor and in misery.

2 Preserve thou my soul, for I am [holy] : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : [for unto thee, O Lord, do I lift up my soul.]

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the [gods] there is none like unto thee, O Lord: there is not one that can do as thou doest.

8 [Angels, Kings, or Heathen Idols.]

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the ne-thermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 [Some manifest token of thy Favour toward me.]

17 Shew [some token upon me for good,] that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me, and comforted me.

This Psalm was composed by an uncertain Hand, in commendation of the City of Zion, or Jerusalem. He begins with an elegant abruptness.

Fundamenta ejus. Psal. LXXXVII.

* *Her foundations,*] that is, the Foundations of Zion. See the Notes in Vindication, &c.

† *For there he has chose to be worship'd, and to be present in an especial manner.*

3 [I will not forget Rahab in Egypt, nor the Great Babylon, in my Conversation among my Friends and Acquaintance.]

4, 5, 6. *HE*] in these three Verses signifies some very extraordinary Person: So the Pythagoreans called their Master *HE*.

4 [Consider and admire, as much as you please, the Philistines, the Tyrians, the Ethiopians. (See Psalm LXVIII. 31.) do not only admire them in general, but allow that there is not one of these People, but that some one eminent Person has been born amongst them.]

5 [And as to Zion, it shall not only be reported by us Mortals, that such a very extraordinary Person was

* *HE* foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob†.

2 Very excellent things are spoken of thee: thou city of God.

3 [I will think upon Rahab and Babylon: with them that know me.]

4 [Behold ye the Philistines also: and they of Tyre, with the Morians, lo there was *HE* born.]

5 [And of Sion it shall be reported, that *HE* was born in her: and the most high shall stablish her.]

born

born in her; but God himself shall do her the Honour, to confirm and ratify what is said of her.]

6 [The Lord shall rehearse it when he writeth up the people: that HE was born there.]

Scripture by a Book or Register which he was supposed to keep of them, and all that beset them. See *Psal.* lxxxix. 29. This is called in *Ezekiel* xiii. 9. the Writing or Roll of the House of *Israel*. Now the difference which the Psalmist makes between a famous Man of any other Nation, and a famous Man of the People of *Israel*, is this, that the Heathen shall be only well spoken of by Men; but the Jew by God himself; and therefore this is the full meaning of the 6th Verse, viz.

[The Lord himself shall take notice in drawing up the List of the People of *Israel*, that this Great Man was born amongst them.]

7 [The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.]

but he shall descend even to us, who humbly chant forth his Praises with our Voices and Wind Music. All my best Strains will I reserve for thee, O *Zion*, I shall never speak of thee without a Holy Rapture.]

6 The peculiar care which God took of the People of *Israel*, is frequently denoted in

Scripture by a Book or Register which he was supposed to keep of them, and all that beset them. See *Psal.* lxxxix. 29. This is called in *Ezekiel* xiii. 9. the Writing or Roll of the House of *Israel*. Now the difference which the Psalmist makes between a famous Man of any other Nation, and a famous Man of the People of *Israel*, is this, that the Heathen shall be only well spoken of by Men; but the Jew by God himself; and therefore this is the full meaning of the 6th Verse, viz.

7 [Nay, he shall not only distinguish those great Worthies who had their Birth in *Zion*,

A Song or Psalm of Hemian the Ezrahite, that is, one of the Posterity of Zerah, mentioned 1 Chron. ii. 6. of a Family famous for Wisdom, 1 Kings iv. 31. as Bishop Patrick observes, who supposes him also to have been one of those that are said to have been carried away Captive, 2 Kings xxiv. 14. and miserably treated, if not thrown into a Dungeon, as some Expressions in this Psalm would incline one to believe. See ver. 5, 8.

Domine Deus. *Psal.* LXXXVIII.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto *hell.

2 * Hell,] that is, the state of the Dead. See *Vocabulary*.

3 † For some time.

4 [Like one of them that are already entred Freeman amongst the Inhabitants of the outer World; like those who are dead of their Wounds, and buried all in one common Grave, who are no more regarded, and can no longer receive the Blessings of thy gracious hand.]

7 [My Acquaintance are afraid to own or come near me: They rather shun me as a plague, and as one forsaken by thee.]

9 [I am almost blind with Weeping and Misery.]

10 [Wilt thou by a Miracle restore me, after I am dead, again to this Mortal Life? Dost thou use to give Men frequent occasion to praise thee for such extraordinary Works?]

3 I am counted as one of them that go down into the pit: and I have been even †, as a man that hath no strength.

4 [Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.]

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 [Thou hast put away mine acquaintance far from me: and made me to be abhorred of them]

8 I am so fast in prison: that I cannot get forth.

9 [My sight faileth for very trouble]: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 [Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?]

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me † : and [the fear of thee hath undone me.]

17 [They came round about me daily like water : and compassed me together on every side.]

me as Water to one that is ready to be drown'd.]

18 [My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.]

distance from me : The Affliction which thou hast laid upon me, makes them afraid to come near me.]

16 † Like a great Sea.

[The apprehension of thy Severity hath reduced me to the greatest extremity.]

17 [I have plenty of Enemies, who are always surrounding me, and are as welcome to

me as Water to one that is ready to be drown'd.]

18 [But I have no Friend or Neighbour to comfort or relieve me : Now, when I most want them, they keep at a

distance from me : The Affliction which thou hast laid upon me, makes them afraid to come near me.]

Evening Prayer.

A Psalm of Ethan the Ezrahite, who (says Bishop Patrick) was near of Kin to Heman that wrote the former, and lived in the same time with him, viz. about the time of the Babylonish Captivity. In this he sorely laments the publick Calamity ; especially the fall of the Government, and Succession in the Line of David ; And 'tis to be observed that what is said of the perpetuity of David's Kingdom, cannot rationally be understood of any but Christ, who was of the Seed of David.

Misericordias Domini. Psal. LXXXIX.

MY song shall be alway of the loving-kindness of the Lord : with my mouth will

1, 2. [Faithfulness in fulfilling of Promises.]

2 [For I have always said, and been persuaded, that thy Mercy is like a durable Building, whose Foundations cannot easily be subverted; and that thou wilt keep thy Faithfulness firm and unshaken, like the Ordinances of the Sun, Moon, and Stars in the Heaven.] See ver. 35, 36.

For thou hast promised that one shall be as lasting as the other.
See ver. 2, 35, 36.

7 [Earthly Princes.]
Psal. lxxxvi, 8.

I ever be shewing thy [truth] from one generation to another.

2 [For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.]

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the [gods]: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and

and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 [Thou hast made the north and the south: * Tabor and * Hermon shall rejoyce in thy Name.]

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity [are the habitation of thy seat]: mercy and truth shall go before thy face †.

16 Blessed is the people, O Lord, that can rejoyce in thee: [they shall walk in the light of thy countenance.]

17 Their delight shall be daily in thy Name: and in thy [righteousness] shall they make their boast.

18 For thou art the glory of their strength: and in thy loving-kindness thou shalt [lift up our horns.]

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints †, and saidst: [I have laid help upon one that is mighty, I have exalted one chosen out of the people.]

13 * Tabor] stands toward the Western part of Judea.

* Hermon] toward the East: so the meaning of the whole Verse is,

[All the four Quarters of the Land shall rejoyce in thee.]

15 [Dwell on thy Throne.]

† To direct thee in all thy Proceedings.

16 [They shall always be in thy Favour.]

17 [Mercy and Goodness.] See Psal. xxiv. 5.

18 [Restore our Power and Dignity:]

20 † Samuel, 1 Sa. xvi. and Nathan, 2 Sa. vii. 4, 5.

[I have provided my self a valiant Champion 1 Sa. xvi. 18. to be your deliverer, 2 Sam. iii. 18.]

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 [I will set his dominion also in the sea: and his right-hand in the floods.]

26 [On the one side of Judea he shall conquer the *Philistines*, that live on the Coast of the Mediterranean Sea; on the other side the *Syrians*, as far as *Tygris*, and *Euphrates*.] See *Flood* in *Vocab*.

27 [The God on whose strength my safety depends.]

27 He shall call me, Thou art my Father: my God, and [my strong salvation.]

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments.

32 If they break my statutes, and keep not my commandments:

ments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his [seat] is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant †: and cast his crown to the ground.

39 Thou hast overthrown all his [hedges]: and broken down his strong-holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right-hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

35 [Throne.]

37 This, and what follows, seems to be meant of the sad state of Affairs under Jehoiachin, 2 Kings xxiv. 8.

38 † They having first broke the Condition on their part. See v. 31, &c.

39 [Bulwarks on the Frontiers of his Kingdom.]

43 Thou

44 [Thou hast shortened his youthful Reign, by a dishonourable Captivity, and all the Miseries that attend it.]

Jehoiachin began to Reign at eighteen Years old, and reigned but three Months, before he was carried Captive to *Babylon*, 2 King. xxiv. 8, &c. and the Line of *David* was never restored to the Kingdom of *Judea* after his and *Zedekiah's* Captivity, till *Christ* came to sit on the Throne of *David*, of whose Kingdom there shall be no end; and to whom all the Promises made to *David's* Seed have been, and shall be eminently fulfilled.

46 † But Misery and Death.

47 [Death.] See Vocab.

48 [Lord, since our Misery is so great, and our Lives so short, let these Considerations prevail with thee to abate the Severity of our Sufferings, and to think of the Promises which thou hast made to *David* and his Posterity.]

49 * Rebuke,] that is, Scoffs, and Taunts. See Vocab.

[I lay deeply to Heart.]

50 * Footsteps,] that is, the Actions and Management. 'Tis not improbable that the Courtiers of *Nebuchad-*

43 Thou hast put out his glory: and cast his throne down to the ground.

44 [The days of his youth hast thou shortened: and covered him with dishonour.]

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought †?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of [hell]?

48 [Lord, where are thy old loving-kindnesses: which thou swarest unto *David* in thy truth?]

49 Remember, Lord, the

* rebuke that thy servants have: and how [I do bear in my bosom] the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the * footsteps of thine Anointed: praised be the Lord

for

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for evermore. Amen, and *nezzar* might exasperate him against *Jeboiachin*, by false and malicious Suggestions, thereby to hasten his ruine: But however, we are sure, that these words were eminently verified in *Christ Jesus*, who was a Sign that was spoken against. And it has before been observ'd, *Psal.* xxii, xlv, &c. that there are several Passages in these Prophetical Psalms, which were never so exactly fulfilled in the Type as in the Antitype.

The Eighteenth Day. Morning Prayer.

A Prayer of *Moses*, the Man of God, occasioned by a great Mortality, and the shortening Mens Lives from what they were before, to 70 or 80 Years; all which was the effect of that Sentence pass'd on them, *Numb.* xiv. 26, &c. that none of them should come to the Promised Land, but *Caleb* and *Joshua*, by reason of their *Murmuring*.

Domine, refugium. *Psal.* XC.

Lord, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 [Thou turnest man to destruction: again thou sayest, Come again, ye children of men.]

do in this place: Our Translators, I say, for in the *Hebrew* the same Tense is both present and preterperfect.

[Thou passest Sentence of immediate Death on *Adam*, in case he eat the forbidden Fruit: But then again thou reprievest him and his Posterity from that Sentence, thou callest on them, and bidst them repent and live.]

3 *Mem.* 'Tis not unusual to speak of things past in the present Tense, as our Translators, both Old and New,

4 [Live, not 100 or 120 Years, which is the most we now generally hope for, but near a thousand: And this is a small matter with Thee, not so much as a Watch in the Night to us.]

Mem. The Jews divided the Night into twelve Hours, Jo. xi. 9. these twelve Hours into four Watches, Mat. xiv. 25. so that a Watch was but three Hours long.

5 [But thou sweepest away even these long-lived Fathers and their Children with the Flood, which lays them asleep suddenly, and in like Grass growing in a Meadow.]

Mem. The Hebrew word here translated [*scatter*] signifies to scatter like a sudden Flood, which carries all before it: And I have therefore paraphras'd it accordingly.

7 [I may well compare our case with theirs, for we likewise strangely pine and drop away, by reason of thy displeasure, and are always under sad apprehensions of Pain, Disease, and Death, because of thy exceeding Wrath.] Numb. xvii. 12, 13.

10 *Moses* might well wonder, and complain that so many died daily, at not above 70 or 80 Years of Age; for before this period of time Men generally liv'd lon-

4 [For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.]

5 [As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.]

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 [For we consume away in thy displeasure: and are afraid at thy wrathful indignation.]

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, (and though men be so strong that they come to fourscore years:

[yet is their strength then but labour and sorrow;]) so soon passeth

11 [Yet is their strength then but labour and sorrow;]) so soon passeth

passeth it away, and we are gone. ger. See Exod. vi. 16, 18, 20. Job xlii. 16. Moses himself liv'd 120

Years, Deut. xxxiv. 7. Aaron longer, Numb. xxxiii. 39. Now it was that the Age of Man began generally to be shorten'd to 70 or 80, and here it has stood ever since.

[Yet their strength serves them to little other purpose, but only to enable them to bear the more Pain and Grief, and Difficulties of all sort.]

11 [But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.]

is a very great Folly ; for certain it is, that the Wrath of God is what Men fear and apprehend it to be : God does not fright Men with vain Fears, but really inflicts what Sinners that are not harden'd, suspect he will.]

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satishe us with thy mercy, and that soon : so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now [after] the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy [work:] and their children thy * glory.

17 And [the glorious Majesty of the Lord our God] be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

11 [But, alas, who so effectually lays to Heart the sad effects of thy Wrath, as to grow better by it ? and this

God does not fright Men with vain Fears, but really inflicts what Sinners that are not harden'd, suspect he will.]

15 [In proportion to, or equally to.]

16 [Gracious and wonderful Care and Providence over us.]

* Glory,] that is, favourable Presence; Exod. xl. 34.

17 [The very brightness of God's gracious Presence.]

It is not certain by whom, or on what occasion this Psalm was composed: What seems most probable is, that it was made on occasion of the stopping of the Pestilence, 2 Sam. xxiv. just as it was seizing on Jerusalem, v. 16.

Qui habitat. Psal. XCI.

1 * Defence.] here signifies a place, or House of Defence: So the Hebrew word imports, and by it is meant the Tabernacle.

[Delights to spend his time at Jerusalem in worshipping God with a sincere and devout Heart, may be sure that God will protect and watch over him by his especial Providence.]

WHO [dwelleth under the * defence of the most High: shall abide under the shadow of the Almighty.]

3 [Both Men and Devils that intend thee Mischief.]

4 † As the Chicken under the Hen.

5 [Of any of those things that use to terrify us in the Night.]

* Arrow] Pestilence so called, Deut. xxxii. 23. which spreads itself by Day, as well as Night, as it follows in the next Verse.

7 † Who takest Sanctuary at Jerusalem, and appliest thy self to God by Faith, and Prayer in the Tabernacle.

2 I will say unto the Lord, Thou art my hope, and my strong-hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of [the hunter]: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers †: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid [for any terror by night]: nor for the * arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, † and ten thousand at thy right-hand: but it shall not come nigh thee.

8 Yea,

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 (For thou, Lord, art my hope: thou hast set thine house of defence very high †.)

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his || angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him; and shew him my salvation.

7 † On the Hill of Zion here on Earth, and in Heaven above.

10, 11, 12, 13. These Expressions are not to be understood, as if no good Man ever died of any Epidemical Distemper, or suffer'd by any ill Accident or Venomous Beast: But that Prayer, Repentance, Faith, and Obedience, are the best Antidotes against these and all other Evils.

|| Matt. iv. 6.

Luke x. 19.

14, 15, 16th Verses are the Speech of God Himself, and as they in some degree belong to all truly good Men, so they are in an especial manner to be applied to Christ Jesus, to whom they were, in all probability chiefly intended; as also the 11th, 12th, 13th Verses.

A Psalm or Song for the Sabbath-Day, not only to commemorate the Works of the Creation, but that Rest from their Enemies, which God had promised to give his People, and which he has in a more ample manner given to us under the Gospel, Luke i. 74, 75.

Bonum est confiteri. Psal. XCII.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning: and of thy truth in the night-season;

3 Upon an Instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 [In a growing and flourishing condition.]

7 When the ungodly are [green as the grass,] and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord,

Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine *horn shall be exalted like the horn of an *unicorn: for I am anointed with fresh *oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 *Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

Number in the *Hebrew*; but [*righteous*] in the singular.

13 [They also shall bring forth more fruit in their age: and shall be fat and well-liking.]

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

9 *Horn] signifies Power and Dignity.

*Oyl] Abundance, and Refreshment, *Psal.* xxiii. 5.

*Unicorn.] See *Psal.* xxii. 21.

12 See *Psal.* lii. 9:

*Such as be planted,] that is, Palms, and Cedars, or Trees: for [*planted*] is in the plural

13 [The Vertue and Piety of these Men shall not decay with Age, but like those Trees, the older they grow, the more happy Fruit they shall produce, and the more prosperous shall they be.]

Evening Prayer.

A Psalm which was used by the Jews on the Day before the Sabbath; and is allowed by some of the Jews to have relation to the Times of the Messias, and shews the stability of his Kingdom.

Dominus regnavit. *Psal.* XCIII.

[THE Lord is King, and hath put on glorious apparel: the Lord hath put on

1 [The Lord is our King, and has often made his Greatness and Power appear as evi- his

dently on our behalf, as if we had seen him with our bodily Eyes, in his

his apparel, and girded himself with strength.]

2 [Unsettled, or put out of its course.]

2 He hath made the round world so sure: that it cannot be [moved.]

3 [Throne on which thou sittest to judge Mankind, and give Laws to the Universe.]

3 Ever since the world began hath thy [seat] been prepared: thou art from everlasting.

4, 5. The * Floods and * Waves] denote the Seditions and Insurrections of wicked Men against the Church.

4 The * floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The * waves of the sea are mighty, and rage horribly: but yet the Lord who dwelleth on high is mightier.

6 [The Promises which thou hast made to thy People are always most solemnly kept and performed: It therefore becomes all that frequent thy House, strictly to observe thy Laws, and the Vows and Promises which they make to thee.]

6 [Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.]

This Psalm is an Appeal to God against the unjust and impious Proceedings of Men in Authority.

Deus ultionum. Psal. XCIV.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked

doers

doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear ? or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law.

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 [For the Lord will not fail his people : neither will he forsake his inheritance ;]

unjust Judges.] *Mem.* The sense of this Verse is not perfect till you have read to the middle of the next.

15 [Until righteousness turn again unto judgment :] [all

O 3

14 [For God will stand by his People, and plead the Cause of his Inheritance against

15 [Till Justice, which has been long banish'd such

from our Courts of Judicature, return thither again:] Here is a pause or stop, then the Psalmist begins again. [All true-hearted Men will, by all honest means, pursue this good end, namely, that Justice may return to the Courts of Judicature.]

16 [I am ready to do my part, and shew all reasonable Zeal in so good a cause, as to bring all Offenders to just Punishment; but where almost is the Man, who would join with me in so glorious an Undertaking?]

such as are true in heart shall follow it.]

16 Who will rise up with me against the wicked: or who will take my part against the evil-doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my Soul.

20 [Throne or Tribunal.]

* *Imagineth*] Deviseth, contriveth, resolveth. See *Vocabulary*.

20 Wilt thou have any thing to do with the [stool] of Wickedness: which imagineth mischief as a Law?

21 They gather them together against the Soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their Wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

The Nineteenth Day. Morning Prayer.

This Psalm is attributed to David, Heb. iv. 7. tho' it have no Title in the Hebrew ; but relates to the Times of the Messias. It looks, says Bishop Patrick, (in his Argument to this Psalm) as if it were intended to be a solemn Invitation to the People, when they were all Assembled together to praise God, and hear Instructions out of his Law.

Venite, exultemus: Psal. XCV.

O Come, let us sing unto the Lord : let us heartily rejoyce in [the strength of our salvation.]

1 [Him on whose strength our safety depends.]

2 Let us come before his presence with thanksgiving : and shew our selves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the [corners] of the earth : and the strength of the hills is his also.

4 [Dark, remote, unknown parts.]

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are [the people of his pasture, and the sheep of his hand.]

7 [The Nation whom he feeds and guides in his own peculiar Country, and with his immediate care.]

8 To day, if ye will hear his voice, harden not your hearts : as in the provocation, and as

Exod. xvii. 2, 7.

in the day of temptation in the wilderness;

Exod. xiv, xv, xvi.
9 [When your Ancestors doubted of new Proofs of my Presence amongst them,

tho' they had seen the wonderful deliverance which I wrought for them at the Red-sea, had tasted of the Waters which I had made sweet, when it was bitter before, and eat of Manna from the Clouds.]

Deut. xxix. 4, 5.
10 [Taken notice of, or observed.]

Numb. xiv, 28.
* My rest,] that is, the Land of Canaan: So called also Deu. xii. 9.

a Type of that eternal Rest which God has promised his People, Heb. iv. 8:

9 [When your fathers tempted me: proved me, and saw my works.]

10 Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts; for they have not [known] my ways;

11 Unto whom I swear in my wrath: that they should not enter into * my rest.

This Psalm also, tho' it wants a Title in the Hebrew, appears to have been Composed by David at the bringing the Ark from the House of Obed-Edom to Sion, 1 Chron. xvi. It is in the Prophetic sense applicable to Christ, in whom the Deity did most perfectly dwell, and who has raised to himself a Kingdom in the Gentile World.

Cantate Domino: Psal. XCVI.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and can-

cannot worthily be praised: he is more to be feared than all Gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and * worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord * worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord [in the beauty of holiness:] let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be [moved,] and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

ken to, as if they were real and rational Persons. See *Psal.* xix.

6, 7. * *Worship*, that is, Majesty. See *Vocab.*

9 [In his Sanctuary, which is beautified and adorned, as becomes so Holy a Place.]

10 [Unsettled, or put out of course.]

11, 12. When the Psalmist invites the Seas, the Fields, and Woods, to praise God, he either means those People that remain in the Seas, Woods, and Fields, or else he does it by a Poetic Figure, whereby senseless things are spoken to,

13 For

13 [According to his Declarations and Promises.]

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people [with his truth.]

'Tis generally believ'd, and on good grounds, that David penned this Psalm after his having overcome several Heathen Nations, 1 Chron. xviii. 1. and that it is a Prediction of Christ's Reign over the Heathen World.

Dominus regnavit. Psal. XCVII.

+ 1 * *The Isles*] signifies not only the smaller Continents, but all remote and heathenish Countries. Compare *Isai.* xlii. 4. and *Matt.* xii. 21.

[God now has shewed, that He is King of the *Gentiles*, as well as of the *Jews*; and the *Gentiles* ought to rejoice at it, if they know their own true Interest.]

2, 3, 4, 5 Verses seem to be a Poetical Description of God's interposing for the *Jews*, against their Heathen Enemies. See *Psal.* xviii. 7, &c.

2 [His Majesty is very terrible indeed, Justice and Vengeance dwell on his Throne.]

3 [He is a consuming Fire to all his Enemies.]

4 [He amazes and terrifies all Mankind, and especially his Enemies, with the severity of his Judgments, which, like Lightning, flash in their Faces, and will be seen and felt.]

5 * *The Hills*,] that is, the stoutest Champions and Generals.

[THE Lord is King, the earth may be glad thereof: yea, the multitude of * the isles may be glad thereof.]

2 [Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.]

3 [There shall go a fire before him: and burn up his enemies on every side.]

4 [His lightnings gave shine unto the world: the earth saw it, and was afraid.]

like Lightning, flash in their Faces,

4 * The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth,

6 [The

6 [The heavens have declared his righteousness:] and all the people have seen his glory.

6. [Heaven has been on our side, and has made God's Justice against his Enemies most illustrious and apparent.]

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye * gods.

7 * Gods,] that is, Angels. See *Heb. i. 6.*

8 Sion heard of [it,] and rejoyced: and the * daughters of Juda were glad, because of thy judgments, O Lord.

8 [These glorious Victories,]
* Daughters,] that is, Cities, *Psal. ix. 14.*

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up [a light] for the righteous: and joyful gladness for such as are true-hearted.

11 [Comfort, Joy,]
Esth. viii. 16.

12 Rejoyce in the Lord, ye righteous: and give thanks [for a remembrance of his holiness.]

12 That his Faithfulness to his People may never be forgot.]

Evening Prayer.

A Psalm which is believed to have been made by David, as well as the former, and upon a like occasion.

Cantate Domino. Psal. XCVIII.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With

2 With his own right hand,
and with his holy arm: hath
he gotten himself the victory.

3, 4. [Saving Power.]

3 The Lord declared his
[salvation:] his righteousness
hath he openly shewed in the
fight of the heathen.

4 [Faithfulness.]

4 He hath remembred his
mercy and [truth] toward the
house of Israel: and all the
ends of the world have seen the
salvation of our God.

5 Shew your selves joyful
unto the Lord, all ye lands:
sing, rejoyce and give thanks.

6 Praise the Lord upon the
harp: sing to the harp with a
psalm of thanksgiving.

7 With trumpets also and
shawms: O shew your selves
joyful before the Lord the
King.

8, 9. See *Psal.* xcvi.
11, 12.

[Rivers.] See *Vocab.*

8 Let the sea make a noise,
and all that therein is: the round
world, and they that dwell
therein.

9 Let the [flouds] clap
their hands, and let the hills be
joyful together before the Lord:
for he is come to judge the
earth.

10 With righteousness shall
he judge the world: and the
people with equity.

This Psalm is also thought to have been penned by David, on much the same subject with those which go before.

Dominus regnavit. Psal. XCIX.

The Lord is King, be the people never so impatient: he sitteth * between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Si-on †: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 [The kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.]

Laws, thou hast always govern'd the People of Israel in a most reasonable and righteous manner.]

5 O magnifie the Lord our God: and fall down before his [footstool,] for he is holy.

were over the Mercy-seat, which therefore is called God's Throne. The Mercy-seat was over the Ark, and therefore the Ark is called his Footstool. So *Exod.* xxv. from the 10th to the 23d.

6 Moses and Aron among his [priests,] and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O

* Between the Cherubims.] See *Psalm* lxxxv. 1.

2 † Where his Ark is placed, and he is worshipped.

4 [The Power of our Heavenly King, delights to exercise itself in doing Justice: Thou, O God, hast provided for us most equitable

5 [Ark.] *Mem.* God is represented as sitting between the Cherubims: The Cherubims

6 [Ministers.]

Exod. xxxiii. 9, 10.

Numb. xii. 5.

1 *Sam.* iii. 10.

Lord

8 * *And,*] that is, Lord our God: [thou forgavest them, O God, * and punishedst their own inventions.]
when, Mark xv. 25.
 [And even when thou didst punish them, yet thou didst it in Mercy, thou didst abate of that, which thou mightest have in rigour inflicted on them; so that thou mightest at the same time be said to pardon, and yet to punish.]

9 † Of Sion.

9 O magnifie the Lord our God, and worship him upon his holy hill †: for the Lord our God is holy.

A Psalm of Praise, *which used to be sung at the Sacrificing Peace-Offerings which were for a Thanksgiving, Lev. vii. 12, 13. as Grotius, Hammond, and Bishop Patrick observe from the Chaldee Paraphrase. Accordingly we Christians use it, after having read a Chapter out of the Gospels, in acknowledgment of God's Love to us in Christ.*

Jubilate Deo. Psal. C.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 † Not only Men, but Heirs of his Promises, Eph. ii. 10.

[Whom he feeds in his own Pasture the Church.]

3 * His Gates, * his Courts,] that is, the Gate, and the spacious parts of his Temple.

2 Be ye sure, that the Lord he is God; it is he that hath made us, † and not we our selves: we are his people, [and the sheep of his pasture.]

3 O go your way into * his gates with thanksgiving, and into * his courts with praise: be thankful unto him, and speak good of his Name.

4 [Faithfulness in performing what he has promised.]

4 For the Lord is gracious, his mercy is everlasting: and his [truth] endureth from generation to generation.

A Psalm

A Psalm of David after Saul's Death, but before he was fully settled in the Kingdom, or had removed the Ark to Zion; and 'tis a lively Emblem of the Kingdom of Christ and his Church, Rev. xix. 11, to the 19th.

Misericordiam & judicium.

Psal. CI.

MY song shall be of [mercy and judgment:] unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 [When wilt thou come unto me]: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not [know] a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the

[The Mercy thou hast shew'd to me, and the Judgments with which thou hast confounded mine Enemies.]

3 [When wilt thou vouchsafe me thy gracious Presence, by enabling me to bring thy Ark to Zion, the place of my own Abode?]

5 [Own, or Favour.]

land:

land: that I may root out all wicked doers from the city of the Lord.

The Twentieth Day. Morning Prayer.

A Prayer of the Afflicted, when he is overwhelm'd, and poureth out his Complaint before the Lord. *Composed when the Seventy Years of the Captivity were almost, or altogether expired. The Pious Person who Indited it was actually return'd to Jerusalem, and had seen its Ruines, in all probability. See ver. 14. tho' by reason of Sicknes, or some ill accident in his way thither, he gives himself over for a dead Man, ver. 23, 11.*

Fifth Penitential Psalm.

Domine, exaudi. Psal. CII.

Hear my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my Days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 [I am like the most solitary, melancholick Birds, which avoid the society even of their own kind.]

6 [I am become like a pelican in the wilderness: and like an owl that is in the desert.]

7 I have

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 [For I have eaten ashes as it were bread: and mingled my drink with weeping;]

which I let fall in abundance,

10 And that because of thine indignation and wrath: for [thou hast taken me up, and cast me down.]

11 My days are gone like a shadow †: I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: [for it is time that thou have mercy upon her: yea, the time is come.]

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

9 [The Ashes on which I lie, mingle themselves with my Meat, as my Tears, do with my Drink.]

10 [Thou hast first lifted me up, but 'twas only to throw me down again with the greater violence.]

11 † Which being come to its utmost length, soon vanisheth.

13 [The 70 Years, which was the time prefix'd for the deliverance of Zion, being now on the point of being expired, Jer. xxix. 10, 11. we begin to expect that thou shouldst exert thy self, and take pity on our desolations.]

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor, destitute : and despiseth not their desire.

18 † Wonderful deliverance.

18 This † shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary : out of the heaven did the Lord behold the earth ;

20 [And restore those to their Native Country, whose Lives and Liberties were in the most desperate Condition.]

20 That he might hear the mournings of such as are in captivity : [and deliver the children appointed unto death ;]

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms to serve the Lord.

23 See the Title.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25, 26, 27 Verses contain a Prophecy of the duration of Christ's Kingdom. See Heb. i. 10.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou

thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

A Psalm of David, upon his recovery from a dangerous fit of Sickness.

Benedic, anima mea. Psal. CIII.

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering and of great goodness.

5 The fresh and vigorous old Age of the Eagle was Proverbial among the Ancients.

10 He will not alway be chiding: neither keepeth he his anger for ever.

11 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

12 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

13 Look how wide also the east is from the west: so far hath he set our sins from us.

14 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

15 For he knoweth whereof we are made: he remembreth that we are but dust.

16 The days of man are but as grass: for he flourisheth as a flower of the field.

17 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

18 But the merciful goodness of the Lord endureth for ever and ever, upon them that fear him: and his righteousness upon childrens children;

19 Even upon such as keep his covenant: and think upon his commandments to do them.

20 The Lord hath prepared his [seat] in heaven: and his kingdom ruleth over all.

[9 [Throne.]

his friends, or for the
redemption, whether it be
and who execute his Co
others, who are like a Na
Frances; his He that m
governing spiritual sub-
the Angels, those good
4 This He who made
Heb. i. 7.

placed it.] See what a
which God at first
state, or condition, in
out of that position,
2 [Be understood, that

Gen. i. 2. 6 [Theod. i. 2. 6]

David's, wherein is
God in creating the

and natural tone, but
[Tongue] them. They
they retreat like a slave
start, and shrink away,
ing Voice shall wait

Pfalz CIV

2 [The Light is thy
Robe, the Heaven thy
Canopy,]

3. *Waters] here signify those Superior Waters mentioned Gen. i. 7. in the upper Regions of the Air.

[He hath laid as
'twere the Floors of
regions, which consist of
es to visit Mankind he
21, 22. Luke xxi. 27
convey this his Chariton
of our world into

P 3

4 [He]

Heb. i. 7.

4 [Tis He who made the Angels, those quick piercing spiritual Substances; 'tis He that uses these Angels as his Attendants, or Ministers, who are like a flame of Fire, which nothing can withstand; and who execute his Commands with the utmost vigour and expedition, whether it be for the protecting, and doing Honour to his Friends, or for the destroying his Enemies.] 2 King. ii. vi. 17.

He made his Angels spirits: and his ministers flaming fire.]

5 [Be unsettled, put out of that posture, state, or condition, in which God at first placed it.] See Psal. xciii. 2.

He laid the foundations of the earth: that it never should [move] at any time.

Gen. i. 2.

6 [Thou didst at first cover the earth all over with a deep Water, so deep that those parts of the Earth, which now make our highest Mountains, were then under Water.]

6 [Thou coveredst it with the deep like as with a garment: the waters stand in the hills.]

Gen. i. 9.

7 [At thy commanding Voice these Waters start, and shrink away, they retreat like a Slave when he hears the Thunder of his Master's Tongue.] Mem. Thunder is not here taken in its most proper and natural sense, but as in this Paraphrase.

7 [At thy rebuke they flee: at the voice of thy thunder they are afraid.]

8 [These Waters, by secret tracks and means creep up to the tops of the highest Mountains, from whence they descend in Streams and Rivers into the Valleys, and from thence into that vast Channel the Ocean, which thou didst make for this very purpose.]

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 [These Waters of the Sea.]

9 Thou hast set [them] their bounds, which they shall not pass: neither turn again to cover the earth.

10 [In stead of permitting the Sea to overflow the Land, he conveys its Waters, by secret Passages, into several parts of the Earth, where they break

10 [He sendeth the springs into the rivers: which run among the hills.]

our into sweet Springs; and these empty themselves into the Rivers, which run commonly between the Hills, and from them receive constant Supplies, whereby their Streams are enlarged.]

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches †.

12 † Of the Trees that grew on the Banks of these Rivers.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl [to make him a cheerful countenance,] and bread to strengthen mans heart.

15 [Wherewith to anoint his Face or Head.] See Ps. xxiii. 5.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for [certain seasons]: and the sun knoweth his going down.

20 Thou maketh darkness that it may be night: wherein all the beasts of the forest do move.

19 [To distinguish the Night, to divide Time into Months and Weeks, and for the ascertaining Religious Feasts.] Made on Rev. xii. 1. See Ecclesiasticus xliiii. 6, 7.

21 † As Infants by their crying do the Mothers Breast, even before they know her.

25 [Animals or living Creatures.] See Vocab.

26 *Leviathan] here signifies the Whale, or some other Sea-monster: Not the Crocodile, for that is an Animal belonging to Rivers.

27 [Depend.]

29 [When thou withdrawest thy Bounty, they pine away and sicken.]

30 [When thou sendest forth thy enlivening Power, attended with the gentle and warm Breezes of the Spring,

21 The lions roring after their prey: do seek their meat from God †.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great [beasts.]

26 There go the ships, and there is that *Leviathan: whom thou hast made: to take his pastime therein.

27 These [wait] all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 [When thou hidest thy face, they are troubled:] when thou takest away their breath, they die, and are turned again to their dust.

30 [When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.]

new Animals are produced in great Plenty, and the Earth has a new and fresh Face.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 [The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.]

the Earth tremble, and break into shivers, and set on fire the strongest Mountains, and thereby consume them.]

32 [If God were not delighted in his Works, they must all soon vanish, for his angry Presence will soon make

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

The Twenty First Day. Morning Prayer.

'Tis certain the former part of this Psalm is David's. See 1 Chron. xvi. 8. and therefore it is probable, that the latter part was done by the same Hand. It contains a rehearsal of God's Mercies to the Jewish Nation, from the time of Abraham, to their Settlement in the promised Land.

Confitemini Domino. Psal. CV.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of

him,

him, and praise him : and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

3 * *His strength,* that is, the Ark so called, because by the Divine Presence over the

Ark, the Jews were enabled to overcome their Enemies, 2 Chr. vi. 41.

[Come therefore devoutly before the Lord, who dwells in his Sanctuary, there endeavour to procure his Favour.]

5 * *The Judgments of his Mouth,* the terrible Executions which he did on Pharaoh and the Egyptians, according to the Sentence which he had before passed on them, Ex. iii. 2. vii. 4.

4 [Seek the Lord and * his strength : seek his face evermore.]

5 Remember the marvellous works that he hath done : his wonders, and * the judgments of his mouth ;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 [The Judgments which he executed on the Canaanites, Philistines, &c. are, and shall be, spoke of throughout the World.]

7 He is the Lord our God : [his judgments are in all the world.]

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 * *Testament.* We still call the Holy Books that were written before Christ came, [The Old Testament :] The

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting * testament.

sum and substance whereof is, that which is here called so, viz: the Promises made to Abraham, whereby, as Dr. Hammond expresses it, they had a quiet and secure enjoyment of the Promised Land, bequeathed to them by God himself.

11 saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another; from one Kingdom to another people;

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes.

15 Touch not mine *anointed: and do my *prophets no harm.

Prince by the Children of *Heth*, Gen. xxiii. 6.

* *Prophets*.] God declares *Abraham* to be a Prophet, Gen. xx. 7.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even *Joseph*, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: [the *iron entred into his soul;]

a further Figure, it is put for the slandering Tongue of *Joseph's* Mistress: As likewise *Psal. lvi. 22.*

[The false Accusation of his Mistress cut him to the very Heart.]

19 Until the time came that his cause was known: [the word of the Lord tried him.]

Dream, purged him from all Suspicion of the Crime which he was charged with; for this Revelation from God, or Word of God, was a demonstration to *Pharaoh*, that he who had it was a chaste and vertuous Person.]

41 dixt and

12 † *Viz. Abraham* and his Family, Acts vii. 4, 5. *Gen. xii. xxi. xxix.*

Gen. xii. 16. xx. 3.

15 * *Anointed*.] This word generally denotes a King; and *Abraham* is own'd to be a mighty

Gen. xli.

Gen. xlv.

18 * *Iron*.] That is, Sword, which is a way of speaking usual in all Languages. Here, by

Gen. xl, xli.

19 [The interpreting of *Pharaoh's*, and the Baker and Butler's

Gen. lxi. 14.

Gen. xli. 40, 41.

Gen. xli. 44.
22 [Direct.]

Gen. xlv.
23 * Ham] was the
great Ancestor of Miz-
raim, or the Egyptians;
Gen. x. 6.

Exod. i. 7, 9.

Exod. i. 10, &c.

27 [Miracles.]

Exod. x. 22.

28 [Pharaoh and the
Egyptians.]

Exod. vii. 21, 22.

Exod. viii. 3, 6.

Exod. viii. 17, 24.

Exod. ix. 23, &c.

20 The king sent, and deli-
vered him: the prince of the
people let him go free.

21 He made him lord also of
his house: and ruler of all his
substance;

22 That he might [inform]
his princes after his will: and
teach his senators wisdom.

23 Israel also came into
Egypt: and Jacob was a stran-
ger in the land of * Ham.

24 And he increased his peo-
ple exceedingly: and made
them stronger than their ene-
mies;

25 Whose heart turned so,
that they hated his people: and
dealt untruly with his servants.

26 Then sent he Moses his
servant: and Aaron whom he
had chosen.

27 And these shewed his
[tokens] among them: and
wonders in the land of Ham.

28 He sent darkness, and it
was dark: and [they] were
not obedient unto his word.

29 He turned their waters
into blood: and slew their fish.

30 Their land brought forth
frogs: yea even in their kings
chambers.

31 He spake the word, and
there came all manner of flies:
and lice in all their quarters.

32 He gave them hailstones
for rain: and flames of fire in
their land.

33 He

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not [one feeble person among their tribes.]

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: [and they took

Exod. x. 14.

Exod. xii. 29.

Exod. xii. 31, &c.

36 [Any Person among so many hundred thousand, Exod. xii. 37: unfit for Travel.]

Exod. xii. 33.

Exod. xiii. 21, 22.

Exod. xvi. 12, &c.

Exod. xvii. 2, 6.

43 [And they enjoyed Cities, Towns, the

Fields, and Vineyards, which the Labours of the Canaanites, and the other Inhabitants of the Promis'd Land had built, and planted for them,] Deut. vi. 10. 11. Josh. xxiv. 13.

4. That they might keep his statutes : and observe his laws.

Evening Prayer.

Hallelujah, or, Praise ye the Lord, which shews, that the Psalm is a Psalm of Praise. There is the same reason to believe, that this Psalm was composed by David, as that the former was so, viz. that the first and two last Verses of this Psalm are attributed to him, 1 Chron. xvi. 7, 36, 37. In this Psalm, not only God's Mercies to the People of Israel are recited, but their unthankfulness to him. See Notes in Defence.

Confitemini Domino. Psal. CVI.

O Give thanks unto the Lord, for he is gracious: for his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgment : and do righteousness.

4 [Watch over me with thy saving power.]

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O [visit me with thy salvation.]

5 [Bear a part in the publick Joy of thy People.]

5 That I may see the felicity of thy chosen : and [rejoyce in the gladness of thy people,] and give thanks with thine inheritance.

6 We have sinned with our fathers :

fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red-sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red-sea also, and it was dried up: so he led them through the deep, [as through a wilderness.]

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not [abide his counsel.]

14 But [lust] came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and [sent leanness with-
al into their soul.]

it, they who did not die, were much pined and wasted.]

Exod. xiv.

9 [On as firm ground as they afterwards march'd upon in the Wilderness.]

Exod. xv.

13 [Wait for his Commands, or stay to know from God, what they should do, now that they wanted Provisions.]

Numb. xi. 4, 5.

14 [An excessive, ungovern'd desire of eating Flesh.] See [Lust] in Vocab.

15 [Tho' they did eat to the full, yet in stead of thriving with

16 They

Numb. xvi.

Numb. xvi.

Exod. xxxii.

19 [The Image which was made by melting or casting Metal.]

20 [God.] Jer. ii. 11.

22 * Ham] was the great Ancestor of the Egyptians, Gen. x. 6.

23 † Which their Sins had made for God to enter in, as an Enemy to destroy them. See Exod. xiii. 5. Moses made up this breach by his Prayer and Intercession, Exod. xxxii. 11, 14.

|| Numb. xiii, xiv.

Deut. i. 27.

Numb. xxvi. 63, &c.

26 [Then did he perform that great act of Justice, of destroying those who rebell'd against him in the Desert.]

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped [the molten image.]

20 Thus they turned their [glory:] into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of *Ham: and fearful things by the Red-sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap†: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that || pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 [Then lift he up his hand against them: to overthrow them in the wilderness;]

27 [To

27 [To cast out their seed among the nations : and to scatter them in the lands.]

subdued and dispersed among the Heathen, and become Inhabitants of their Countries.]

Numb. xiv. 45.

xxi. 1.

27 [And of causing some of them to be

28 [They joined themselves unto Baal-peor : and * ate the offerings of the dead.]

Idol Baal-peor, and partook with the Heathens in the Sacrifices which they offer'd to dead Men, whom they vainly fancied to be Gods.]

Numb. xxv.

28 [They afterwards listed themselves among the Worshipers of that

* Ate,] did Eat.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and [prayed] : and so the plague ceased.

case had done before. Compare Numb. xxv. 13. Exod. xxxii. 31, &c.

31 [And that was counted unto him for righteousness : among all posterities for evermore.]

30 [Earnestly interceded, or made an atonement, as likewise Moses in much the same

31 [And this was accounted so good, and glorious an Action, that his Memory ever was, and shall be precious amongst all good Men.]

32 They angered him also at the waters of strife : so that he punished Moses [for their sakes ;]

Numb. xx. 12.

32 [For a Sin which they provok'd him to commit.]

33 Because they provoked his spirit ; so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

Judges i. 21, 27, 29.

35 But were mingled among the heathen : and learned their works.

Judges ii. 11, 12.
iii. 5, 6.

Deut. xii. 30, 31.

38 † *After strange
Gods.*

*Judges iii. 8. vi. 3.
x. 6. xiii. 10.*

36 Infomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring † with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those

those that led them away captive to pity them.

45 Deliver us, O Lord our God, and [gather us from among the heathen:] that we may give thanks unto thy holy Name, and * make our boast of thy praise.

who, during the Reign of Saul, had been taken Prisoners, or drove out of their own Country, 1 Sam. xxxi. by the Philistines and others.

* *Make our boast of thy praise,* that is, shew the best Skill and Devotion we are able in praising thee, and value our selves for being so honourably employ'd.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

45 [Gather up all us of the Jewish Nation, who are scattered up and down in Heathenish Nations, and bring us home to our own Country.] 'Tis probable that he means those

The Twenty Second Day. Morning Prayer.

The Author, and occasion of this Psalm is unknown; but it is a Thanksgiving to God, for deliverance from Captivity, Imprisonment, Sicknes, Storms at Sea, &c.

Confitemini Domino. Psal. CVII.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

3 See Psal. cvi. 45.

Q 2

4 [They

4 [They lost their way in Travelling thro' vast Wildernesses, and uninhabited Deserts, in order to return into their own Country.]

4 [They went astray in the wilderness out of the way: and found no city to dwell in;]

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 [The most desperate Condition.]

10 Such as sit in darkness, and in [the shadow of death:] being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow

shadow of death: and brake
their bonds in sunder.

15 O that men would there-
fore praise the Lord for his
goodness: and declare the
wonders that he doeth for the
children of men!

16 For he hath broken the
gates of bras: and smitten the
bars of iron in sunder †.

17 Foolish men are plagued
† for their offence: and because
of their wickedness.

18 Their soul abhorred all
manner of meat: and they
were even hard at deaths door.

19 So when they cried unto
the Lord in their trouble: he
delivered them out of their di-
stresses.

20 He sent his word, and
healed them: and they were
saved from their destruction.

21 O that men would there-
fore praise the Lord for his
goodness: and declare the
wonders that he doeth for the
children of men!

22 That they would offer
unto him the sacrifice of thanks-
giving: and tell out his works
with gladness!

23 * They that go down to
the sea in ships: and occupy
their business in great waters,

24 These men see the works
of the Lord: and his wonders
in the deep.

16 † To make way for
his People to escape out
of Prison.

17 † With Sickness,
Job xxxiii. 19, 20.

23 * They that go
down to the Sea in Ships.]
So the Ancients use to
express themselves. See
Jon. i. 3.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the *people: and praise him in the feat of the *elders.

32 The *People and the *Elders signify the whole Assembly; for among the Jews, the Doctors, Rulers, and

Elders had a distinct Apartment from the People; and the Service being much in Antiphone or Response, part was spoken by them that officiated in the Seat of the Elders, and the rest by the Multitude, or common Men. *Hammond.*

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren:

barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing-water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesteth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

A Song or Psalm of David, being composed of the five last Verses of the Fifty seventh Psalm, and eight of the last Verses of the Sixtieth. See Title of Psalm Sixty. This Alteration seems to have been made when David had made greater progress in subduing those Enemies mentioned 2 Sam. viii. And particularly, says Dr. Ham. in taking Rabbah, 2 Sam. xii. 29.

Paratum cor meum. Psal. CVIII.

O God, my heart is ready,
my heart is ready: I will
sing and give praise with the
best member that I have.

2 Awake, thou lute and
harp: I my self will awake
right early.

3 I will give thanks unto
thee, O Lord, among the peo-
ple: I will sing praise unto thee
among the nations.

4 For thy mercy is greater
than the heavens: and thy
truth reacheth unto the clouds.

5 Set up thy self, O God, a-
bove the heavens: and thy glo-
ry above all the earth.

6 That thy beloved may
be delivered: let thy right-
hand save them, and hear thou
me.

7 God hath spoken in his
holiness: I will rejoyce there-
fore and divide Sichem, and
mete out the valley of Succoth.

8 Gilead is mine, and Ma-
nasses

6, 7, &c. To the end.
See Psal. lx. 5.

naßes is mine : Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

A Psalm of David, *when he was persecuted by Saul, at the Instigation of Doeg ; and as David was a representative of Christ, so was Doeg of Judas, and those other Men who were the Instruments of our Saviour's Death.*

Deus laudum. Psal. CIX.

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had un-

3 [Now take part against me.]

to them, lo, they [take now my contrary part:] but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good-will.

5 To *stand, or be at ones right-hand] is a Hebrew Phrase, signifying to protect and defend: So *Psal. xvi. 8. cxxi. 5. cxlii. 4. this Psalm ver. 30.*

5 [Set thou an ungodly man to be ruler over him: and let Satan *stand at his right hand.]

[Set the worst Man that can be to be his Judge or Ruler, and let his greatest Enemy pretend to be his Patron, and so betray him.] *Mem. Satan signifies an Enemy at large, Mat. xvi. 23, &c.*

6 [When he is once found guilty, let him be condemned to such a Punishment, as his Crimes have deserved; and if he pray to the Judge for Pardon, let this be thought an aggravation of his Fault.]

6 [When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.]

Acts i. 20.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be [before] the Lord : that he may root out the memorial of them from off the earth ;

14 [Resented by.]

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oyl into his bones.

18 Let it [be unto him] as the cloak that he hath upon him : and as the girdle that he is alway girded withal.

18 [Stick as close to him.]

19 Let it thus happen from the Lord unto mine enemies : and to those [that speak evil against my soul.]

19 [Who endeavour by false Accusations, to take away my Life.]

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 [I

22 [The Evening shadow doth not vanish sooner than I from the place of my present abode.]

† Which is said to have no Nest.

22 [I go hence like the shadow that departeth:] and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shook their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right-hand of the poor: to save his soul from unrighteous judges.

The Twenty Third Day. Morning Prayer.

A Psalm of David, wherein he speaks of a Person much superior to himself, whom he calls [My Lord] and distinguishes from God the Father; which Person can be no other than the Messias, of whom he here Propheesies, not as in other Psalms, by making himself the Type and Figure of Christ, but in such words as can be applied to none but our Saviour.

Dixit Dominus. Psal. CX.

[THE Lord said unto my Lord: Sit thou on my right-hand, until I make thine enemies thy footstool.]

[The great eternal God hath decreed, that my Lord the Messias shall, even in his Humane Nature, be advanced to the highest Dignity, till he have subdued all his most potent Enemies, and even Death itself, 1 Cor. xv. 25, 26.]

2 [The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.]

chief Ministers with the Power of working Miracles (which is, as 'twere the Scepter and Ensign of thy Royal Authority) to convert the World; and I wish thou may'st, and foretel thou shalt erect a Kingdom to thy self, amidst thy inveterate Enemies, both the Jews and Gentiles.]

3 [In the day of thy power shall the people offer thee free-will-offerings with an holy worship]: *the dew of thy birth is of the womb of the morning.

ready, freely to offer themselves, and all they have to thee, to attend thee in thy Church with holy and devout Minds.]

* The dew of thy birth, is of the Womb of the Morning.] By the Dew, in this very obscure Text, is most probably to be understood the Divine Grace, which descends from Christ, and is here called the dew of his Birth; that is, whereby he causes Men to be new-born, or regenerated. The Sentence is thus to be supply'd,

1 To sit at the right-hand of God, signifies to be prefer'd to the very highest degree of Honour, 1 Kings ii. 19.

2 [* Sion, or Jerusalem, Acts i. 4. ii. 46. is the place from whence the Great God shall send forth thy

3 [When thou sendest forth thy Army of Apostles, Evangelists, and Ministers, to subdue, or convert the World, thou shalt find abundance of People

ply'd, viz. The Dew of thy Birth, is as the Dew of (or from) the Womb of the Morning, or which the Morning brings forth.

Mem. The Morning is elsewhere in Scripture represented as an Animal with Eye-lids, *Job* iii. 9. with Wings, *Psal.* cxxxix. 8. So then these words contain the reason of the former, viz.

[For the Divine Blessing which shall accompany the Preaching of thy Apostles, shall, like the Dew which the Morning produces, fall every-where, in all Countries more or less, and shall be very fruitful, bringing forth Faith and Obedience in abundance, and begetting great numbers of Converts.]

† Who was not only Priest, but King also, *Gen.* xiv. 18. who did not receive his Priesthood by Succession or Entail, as those of the Line of Aaron, *Heb.* vii. in both which respects he was a fit Type of Thee, O Messias!

5, 6 By the * Kings, * Heathen, and * Heads over divers Countries,] he means, the Heathen Roman Emperors, Antichrist and his Adherents, and all worldly Powers, who obstinately and maliciously oppose the Authority of Christ; for they shall all

7 [The Messias, like a thirsty Traveller, or a courageous Soldier in pursuit of his Enemies, *Judg.* vii. 4, 5, 6. shall neglect himself, and take what is next to hand, satisfy his Thirst out of the Brook which he meets in his way; therefore shall God exalt him to the highest pitch of Honour and Dignity,] *Phil.* ii. 9.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedeck †.

Aaron, *Heb.* vii. in both which respects he

5 The Lord upon thy right hand: shall wound even * kings in the day of his wrath.

6 He shall judge among the * heathen; he shall fill the places with the dead bodies: and smite in sunder the * heads over divers countreys.

at last be made his Footstool.

7 [He shall drink of the brook in the way: therefore shall he lift up his head.]

shall neglect himself, and take what is next to hand, satisfy his Thirst out of the Brook which he meets in his way; therefore shall God exalt him to the highest pitch of Honour and Dignity,] *Phil.* ii. 9.

Hallelujah, or, Praise ye the Lord, *that is, A Form of Praise.* See Notes in Vindication. This is another of the Alphabetical Psalms: Every Half-Verse of the first eight, beginning with a new Letter; but the two last Verses consist of six small Clauses, every one of which begins with a distinct Hebrew Letter.

Confitebor tibi. Psal. CXI.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: [sought out of] all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 [He hath given meat unto them that fear him: he shall ever be mindful of his covenant.]

6 He hath shewed his people the power of his works: [that he may give them the heritage of the heathen.]

before inherit.]

7 The works of his hands are verity and judgment: all his [commandments] are true.

8 They stand fast for ever and ever: and are done in truth and equity.

5 [Rather than they who fear him should want, he did of old give them Bread from Heaven,] *Exod. xvi.*

6 [To put them in possession of those Countries, which the Amorites, and other Heathen Nations did See *Deut. ii, iii. Josh. x.*

7 [Promises or Covenants.] So to Command, *ver. 9.* signifies to Promise. See also *Psal. cxix. Teth ix. 2.* and *Caph xi. 6.*

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Hallelujah, or, Praise ye the Lord, another Alphabetical Psalm just as the former.

Beatus vir. Psal. CXII.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3, 9. * *Righteousness* signifies Mercy, *Psal.* xxiv. 5.

[The reward of his Charity shall attend him, not only for a little while here in this World, but for ever hereafter.]

4 [Comfort in Affliction.]

5 [And will shew Moderation and Temper in his Words as well as Actions.]

6 [It shall not be in the power of ill Men to shake or unsettle him, either as to his Estate or Reputation.]

3 Riches and plenteousness shall be in his house: and [his * righteousness endureth for ever.]

4 Unto the godly there ariseth up [light in the darkness:] he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: [and will guide his words with discretion.]

6 [For he shall never be moved:] and the righteous shall be had in everlasting remembrance.

7 He

23d Day. *The Psalms Explained.*

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7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; [his horn shall be exalted with honour.]

9 [And he shall be raised to a considerable degree of Power and Authority.]

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Hallelujah, or, Praise ye the Lord. This Psalm, with the Five next, used to be recited at Table, on the Paschal-Night, and on other Festivals.

Laudate, pueri. Psal. CXIII.

PRaise the Lord, ye [servants:] O praise the Name of the Lord.

1 [Ministers, and whoever else have dedicated yourselves to the Service of God.]

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth

R

him-

6 [Poor, humble, oppressed Person.]

Gen. xviii. 10, 11.

xxv. 21.

xxx. 22, 23.

1 Sam. i. 20. ii. 21.

himself to behold the things that are in heaven and earth?

6 He taketh up the [simple] out of the dust: and lifteth the poor out of the mire,

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

Evening Prayer.

See Title of Psalm CXIII.

In exitu Israel. Psal. CXIV.

Exod. xiii. 17.

When Israel came out of Egypt: and the house of Jacob from among the strange people,

2 [Juda was the Tribe that march'd foremost, Numb. ii. 3.

xiv. 14. Exod. xii. 51. and therefore had the bright Cloud of Glory, the token of God's Presence standing just over them, and so was the Tribe that God did peculiarly dwell with, as he now also doth (Psalm lxxviii. 69.) tho' all the whole People of Israel then were, and shall continue to be under his Care and Protection.]

Exod. xiv. 21, 24.

Josh. iii. 15, 16.

3 [The Red-sea, as

if it had been sensible of the Divine Presence, forsook its Channel, and left a dry Path for the People to march through; as Jordan also afterward stopt its course for the People to pass over.]

4 [All the greater and lesser Hills about Sinai trembled, and leapt, like Lambs, as if

they would run away from the place where they had been fixed.]

3 [The sea saw that and fled: Jordan was driven back.]

4 [The mountains skipped like rams: and the little hills like young sheep.]

5 What aileth thee, O thou sea, that thou fleddest: and thou

thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into [a springing-well.]

6 † If it were not the Divine Presence, ver. 3. which caused this Commotion?

7 † With thy Inhabitants.

Exod. xxvii. 8.

Numb. xx.

8 [A stream of Waters,] Psal. lxxviii. 16. See the word [Well] in the Vocabulary.

Some of the Ancients make this Psalm a part of the former; but in the Hebrew 'tis a distinct Psalm, tho' by whom, or on what occasion 'twas composed is uncertain.

Non nobis, Domine. Psal. CXV.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and

R. 2

walk

walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 [The dead praise not thee, O Lord: neither all they that go down into silence.]

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

17 [They who die in War, or in any other extreme danger, have no occasion given them to praise thee for their deliverance. Death forces them to be silent, as to thy Mercies.]

The Twenty Fourth Day. Morning Prayer.

A Thanksgiving for some great deliverance from imminent Death and Destruction.

Dilexi, quoniam. Psal. CXVI.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of * death compassed me round about: and the pains of * hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the the Lord and righteous: yea, our God is merciful.

6 The Lord preserveth [the simple:] I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath [rewarded thee.]

8 And why: thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord †: in the land of the living.

3 * Death and * Hell here have the same signification. See *Vocab.*

6 [The Poor and Afflicted, who cannot help themselves by their own Strength or Policy.]

7 [Made thee ample amends for all thy Sufferings.]

9 † By doing him the best Service I am able.

10 [I was always fully perswaded. of what I now do, and always will profess, that thou wast able to deliver me; but in the great agony and disorder of my Mind, I could scarce perswade myself, that thou wouldst shew thy Power and Mercy in saving me; and I was ready to call all Men Liars, that went about to give me any hopes of escaping the danger I was in.]

11 [What return shall I make?]

12 The Jews used a Cup of Blessing, Deliverance, or Salvation, after their Peace-Offerings, and Solemn Feasts. See Grotius on Mat. xxvi. 27. which our Saviour sanctified and made the Sacrament of his Blood.

13 [Not easily to be obtained or purchased, by wicked, blood-thirsty Men.]

10 [I believed, and therefore will I speak, but I was fore troubled: I said in my haste, All men are liars.]

11 [What reward shall I give] unto the Lord: for all the benefits that he hath done unto me.]

12 I will receive the cup of salvation: and call upon the Name of the Lord.

See Grotius on Mat. xxvi. 27. which our

13 I will pay my vows now in the presence of all his people: [right dear] in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

This Psalm summons all Nations to Praise the Lord for the Benefits they were to receive by the Messias, Rom. xv. 11.

Laudate Dominum. Psal. CXVII.

O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the [truth] of the Lord endureth for ever. Praise the Lord.

2 [Faithfulness.]

This Psalm seems to have been composed by David, after all the Twelve Tribes were reduced to his Obedience: The latter part of it is a Prophecy of Christ Jesus, in the Person of David. It may be divided into several parts: as for Instance; from the 1st Verse to the 22d was David's part, and sung by him, as he went to Worship at the Tabernacle. The four following Verses may probably have been the Peoples part: the Priests meeting David at the Doors of the inner part of the Tabernacle which belonged to them, pronounce their Blessing on David in the former part of the 26th Verse. Then David and the People return the Priests Blessing on them again, in the latter part of the 26th Verse. The rest seems to belong to David, and was, I suppose, sung or said by him.

Confitemini Domino. Psal. CXVIII.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron

R 4

4 Yea,

now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me [at large.]

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 [All Nations] compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, [and are extinct even as the fire among the thorns:] for in the Name of the Lord I will destroy them.

13 Thou † hast thrust sore at me that I might fall: but the Lord was my help.

3 [Whilst I particularly, and in words at length, rehearsed to him all my Wants and Difficulties, and earnestly prayed for relief.]

10 [The Philistines, and all the neighbouring Kings and States.]
2 Sam. v, vii.

12 [But all their Rage and Fury was but like a sudden blaze made of Thorns, which is soon quenched.]

13 † O Country of the Philistines,

14 The

14 The Lord is my strength
and my song: and is become
my salvation.

15 [The voice of joy and
*health is in the dwellings of the
righteous]: the right hand of
the Lord bringeth mighty
things to pass.

16 The right hand of the
Lord hath the preeminence:
the right hand of the Lord
bringeth mighty things to pass.

17 I shall not die, but live:
and declare the works of the
Lord.

18 The Lord hath chastened
and corrected me: but he hath
not given me over unto death.

19 Open me the gates of
righteousness: that I may go in-
to them, and give thanks unto
the Lord.

open to him. He calls the Doors of the Tabernacle, the Gates of
Righteousness, because they are frequented by good and righteous
Men, ver. 20.

20 This is the gate of the
Lord: the righteous shall enter
into it.

21 I will thank thee, for
thou hast heard me: and art
become my salvation.

22 [The same stone which
the builders refused: is become
the head-stone in the corner.]
The House of Saul, would not admit of for their King, 2 Sam. iii.
is now become Sovereign of all the Twelve Tribes; and he is in
this respect a Figure of the *Messias*; who, altho' he be set at
nought by the Politic Builders, the Chief Priests, and Rulers of
the People, Acts iv. 11. yet shall, by God, be exalted to be the
Prince of the World, and the foundation of all Mens Happiness.]

15 * *Health*,] that
is, Safety or Delive-
rance. See *Vocabulary*.

[The Houses of
good Men found with
Songs and Rejoycings
for God's Mercies to-
ward me.]

19 Here David be-
ing come to the Doors
of the Tabernacle,
seems to call to them
who were within, to

The Peoples part.

22 [This David,
whom the great Men of
Israel, who adhered to

23 This

23 This is the Lords doing:
and it is marvellous in our eyes.

24 This is the day which the
Lord hath made: we will re-
joyce and be glad in it.

25 Help me now, O Lord:
O Lord, send us now prosperity.

The Priests Blessing
to David.

26 [By the Divine
Authority and appoint-
ment to be our King.]

David and the Peo-
ple return the Priests Blessing upon them.

[We have always been well-affected to those who tend at the
Altar, and heartily pray, that God would multiply his Blessings
toward you.]

27 [Joy and Com-
fort.] In this Verse (it
should seem) David calls
on the Priests to do
their Duty in offering
the Sacrifices.

26 Blessed be he that cometh
[in the Name of the Lord]:
[we have wished you good
luck, ye that are of the house of
the Lord.]

27 God is the Lord, who
hath shewed us [light]: bind
the sacrifice with cords, yea, e-
ven unto the horns of the altar.

28 Thou art my God, and I
will thank thee: thou art my
God, and I will praise thee.

29 O give thanks unto the
Lord, for he is gracious: and
his mercy endureth for ever.

Evening

Evening Prayer.

David is generally thought to have been the Composer of this Psalm, who, as he was a Person that met with great Changes, and variety of Conditions; so he seems to represent every Period of his Life in this Psalm. It consists of as many Stanzas as there are Hebrew Letters, twenty two in all. The first begins with the first Hebrew Letter, the second with the second, and so on to the end: And every Verse of the Stanza, in the Hebrew, begins with the same Letter that the Stanza doth; therefore the Jews call it the great Alphabet.

Aleph i. Beati immaculati. Psal. CXIX.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned [the * judgments of thy righteousness.]

8 I will keep [thy ceremonies]: O forsake me not utterly.

thine, for which I see no other reason but thy Will.] Bp Patrick.

Beth

7, 8. By * Judgments of thy Righteousness] seems to be meant the Moral Law, as distinguish'd from the Ceremonial, which is mention'd, ver. 8.

8 [Those Statutes of

Beth ii. *In quo corriget ?*

WHerewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 [Laid up as the greatest Treasure.]

3 Thy words have I [hid] within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 [All the Laws which our Forefathers received from thy Mouth at Sinai.] Ex.xx.

5 With my lips have I been telling : of [all the judgments of thy mouth.]

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget thy word.

Gimel iii. *Retribue servo tuo.*

ODo well unto thy servant : that I may live and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 [My

4 [My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.]

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Daleth iv. *Adhæsit pavimento.*

[MY soul cleaveth to the dust: O quicken thou me according to thy word.]
struggling for Life: O do thou revive and comfort me, according to thy Promise.]

2 [I have knowledged my ways, and thou heardest me:]
O teach me thy statutes.

ever been ready to forgive, and relieve me.]

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 [My soul melteth away for very heaviness:] comfort thou me according unto thy word.

5 Take from me [the way of lying]: and cause thou me to make much of thy law.

6 I have chosen the way of

4 [I am so big with a fervent desire of knowing, and practising, and teaching thy Commandments, that I am ready to burst.]

1 [I am in the low-est and most desperate condition, like one that lies on the Ground,]

2 [I have always confess'd my Sins, and laid my Wants before thee, and thou hast

4 [I am as weak as melted Wax, by reason of my Affliction.]

5 [All fraudulent and hypocritical Arts.]

truth:

truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty †.

8 † From Grief and Trouble.

The Twenty Fifth Day. Morning Prayer.

He v. *Legem pone.*

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 [Grant that I may never be overmuch taken with empty Pomps, and fading Beauty, but make me active, and lively in performing my Duty to thee.]

5 [O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.]

6 [O let thy Divine Truth, thy Promises and Threats, be so fastened

6 [O stablish thy word in thy servant]: that I may fear thee. on my Mind, and fixt in my Memory.]

7 *Rebuke,] that is, Reproach.

7 Take away the *rebuke that I am afraid of: [for thy judgments are good.]

[Thy Proceedings with good Men are gentle and merciful.]

8 [Make me lively and active in doing what is just and righteous.]

8 Behold, my delight is in thy commandments: O [quicken me in thy righteousness.]

Let

Vau vi. Et veniat super me.

L Et thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto [my blasphemers:] for my trust is in thy word.

2 [Those who reproach and slander me, for my conscientious behaviour toward thee]

See *Blaspheme*, &c. in *Vocabulary*.

3 [O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.]

3 [Let me never want a just occasion to speak of thy faithfulness in performing thy Promises; for my hope

is in the mercy and equity of thy Proceedings with those who fear thee.] See Stanza *He*, ver. 7.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk [at liberty:] for I seek thy commandments.

5 [With ease and cheerfulness.]

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 [*My hands also will I lift up unto thy commandments,] which I have loved: and my study shall be in thy statutes.

8 [I will solemnly engage my self by Oath to keep thy Commandments.] To **lift up the Hand* was a Ceremony

us'd in Swearing, and denotes the whole Action, *Gen. xiv. 22.*

Zain vii. Memor esto servi tui.

O Think upon thy servant, as concerning thy [word]: wherein thou hast caused me to put my trust.

[Promises.]

2 [Revived, comforted, enlivened.]

4 [The eternal, unalterable equity of thy Proceedings.] See Stanza Van, ver. 3.

8 † Happy cheerful frame of Mind, mentioned ver. 6.

2 The same is my comfort in my trouble: for thy word hath [quickened] me.

3 The proud have had me exceedingly in derision: yet have I not shrunk from thy law.

4 For I remembered [thine everlasting judgments,] O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This † I had: because I kept thy commandments.

Cheth viii. *Portio mea, Domine.*

1 [Only valuable Possession.]

THou art my [portion,] O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste and prolonged not the time: to keep thy commandments.

5 The

5 The * congregations of the ungodly have robbed me: but I have not forgotten thy law.

5 * The Congregations of the ungodly.] He probably means Saul's wicked Courtiers.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Teth ix. Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy * commandments.

2 * Commandments.] here signifies Promises, or Commandments with Promise, as *Psalm*. cxi. 7.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 [Their heart is as fat as brawn]: but my delight hath been in thy law.

6 [Their Minds are as senseless, and their Consciences as hardened, as the Fat of the

most pamp'rd and sturdy Animals.] Mem. That there is little or no sense in the fat Parts of any Creature: Hence the Ancients said of any very dull Fellow, that he had [a fat Wit:] And further, *David* intended by the Hebrew Phrase to express the hardness, as well as folly of Sinners. See Notes in Vindication.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Evening Prayer.

Jod x. *Manus tua fecerunt me.*

THy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy [judgments] are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving-mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: [be turned unto me.]

8 O let my heart be [sound] in thy statutes: that I be not ashamed.

3 [Proceedings with me.] See Stanza vii. Zain, ver. 4.

7 [Become my Friends.]

8 [Sincere.]

Capit. xi. Defect anima mea.

My soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for [thy word]: saying, O when wilt thou comfort me?

3 [For I am become like a bottle in the smoke]: yet do I not forget thy statutes.

4 [How many are the days of thy servant]: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: * which are not after thy law.

are directly contrary to thy Law. This is a figurative way of Expression, not unusual in the Hebrew. So Jer. vii. 21. which I commanded them not, that is, which I had absolutely forbid them.

6 All thy [commandments] are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O [quicken] me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

Lamed xii. In eternum, Domine.

O Lord, [thy word:] endureth for ever in heaven.

2 [The fulfilling of thy Promise.]

3 [For I am even like a Bottle made of a raw Skin, which being hung in the Smoke is soon parch'd and shrivel'd.]

4 [How long is the time of my Punishment to last?] So Day signifies, Job xviii. 20. Jer. L. 27.

5, 8. * After,] that is, according.

* Which are not after thy law,] that is, which is a figurative way of Expression, not unusual in the Hebrew. So Jer. vii. 21. which I commanded them not, that is, which I had absolutely forbid them.

6 [Promises.] See Stanza Jerh ix. vers 2.

8 [Revive, or Comfort.]

1 [Thy Divine Command, according to which the Sun, Moon, and Stars move or stand still.]

[S 2 2 Thy

2 [Faithfulness in performing Promises.]

2 Thy [truth] also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast [quickened] me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but [thy commandment is exceeding broad.]

8 [The wisdom and comfort, which thy Law affords to all who study and practise it, are so large, that I cannot find the bounds of them; but rather, the further I proceed, the greater encouragement I see before me to go still further.]

Mem. xlii. *Quomodo dilexi!*

LOrd, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: [for they are ever with me.]

3 I have more understanding than [my teachers]: for thy testimonies are my study.

4 I

2 [For thy Commandments are ever in my Thoughts to guide and direct me.]

3 [Those who taught me the Principles, and speculative part of Religion, but have not themselves learn'd to practise it.]

26th Day. The Psalms Explain'd. 261

4 I am wiser than [the aged:] because I keep thy commandments.

4 [The Sinners, let them be never so old in Years.]

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

The Twenty Sixth Day. Morning Prayer.

Nun xiv. *Lucerna pedibus meis.*

Thy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn and am steadfastly purposed: to keep thy righteous [judgments.]

2 [Precepts, Decrees.]

3 I am troubled above measure: [quicken] me, O Lord, according to thy word.

3 [Comfort.]

4 Let [the free-will-offerings of my mouth] please thee, O Lord: and teach me thy judgments.

4 [My Prayers, and Praises, and Vows of Obedience.]

5 [My soul is always in my hand:] yet do I not forget thy law.

5 [My Life is always in the greatest danger.] *Ham. Patr. Ainsw.* So this Phrase signifies, *Jud. xii. 3. 1 Sam. xix. 4.* because what we have in our hands is easily dropt or snatcht away.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway; even unto the end.

Samech xv. *Iniquos odio habui.*

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they [imagine] but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Ain xvi. Feci iudicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: [that the proud do me no wrong.]

3 Mine eyes are wasted away with looking for [thy health: and for the word of thy righteousness.]

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 [It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.]

ner, exercise thy Power and Justice in punishing wicked Men; for nothing else can put a stop to that deluge of Vice and Profaneness which is broke in upon us; which is risen to such a height, that thy Law is of no Authority with too many Men, who do not only disobey, but contemn and despise it.]

7 [For I love thy commandments: above gold and precious stone:]

the great Love and Zeal I have for thy Commandments; which I value above the greatest earthly Treasure.]

8 [Therefore hold I straight all thy commandments]: and all false ways I utterly abhor.

I have always vindicated them against the Exceptions of wicked and profane Men.]

2 [That so by thy Favour I may be placed above the reach of wicked and insolent Men.]

3 [Deliverance and Safety from thee, and for the performance of thy Promises to me:] See [Health] in Vocab.

6 [We have now, O Lord, reason to expect, that thou should'st, in an extraordinary man-

7 [That which makes me so bold as to say, That 'tis time for thee to lay to thine hand is,

8 [Therefore as I do in my own Mind fully approve every one of thy Commandments, so

Pe xvii.

Mirabilia.

THy testimonies are wonderful: therefore doth my soul keep them.

2 [When thy truth breaks forth and shines upon the Minds of Men, like the Sun coming from the other World.]

2 [When thy word goeth forth]: it giveth light and understanding unto the simple.

3 [Therefore I have, with the greatest earnestness, pursued the knowledge of thy Will, like one that is running, or swimming for a prize, who holds his Wind, that he may make the greater speed.]

3 [I opened my mouth, and drew in my breath: for my delight was in thy commandments.]

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 [I shall not be a Slave to any Sin whatever.]

5 Order my steps in thy word: and so [shall no wickedness have dominion over me.]

† *With the less disturbance and interruption.*

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments †.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law,

Psalmi xviii.

Justus es, Domine.

1 [Thy Proceedings with Men are faithful, and agreeable to what thou hast promised and declared.]

Righteous art thou, O Lord; [and true is thy judgment.]

2 [Thy

2 [Thy *testimonies that thou hast commanded: are exceeding righteous and true.]

2 * *Testimony*] here signifies a Commandment, with a Promise annext, such as the Fifth Commandment.

[Thy Commandments are just and reasonable, and the Promises made to them who keep them, are always exactly fulfilled.]

3 [My zeal hath even consumed me: because mine enemies have forgotten thy words.]

3 [That which very much wears and torments me, is a just Indignation against my

Enemies; not so much for any wrong done to me, as because they have no sense of Religion, or of the Authority of thy Law.]

4 [Thy word is tried to the uttermost:] and thy servant loveth it.

4 [For I look upon thy Law to be like Metal refined, and without Dross, made up of perfect Wisdom and Justice.]

5 I am small, and of no reputation†: yet do I not forget thy commandments.

5 † *In my own sight.*
2 Sam. vi. 22.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 [The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall *live.]

8 [I am fully convinced of the eternal Justice of thy Commandments: O grant me so to know them,

as that I may not cease to practise them; and then I doubt not, but through thy Mercy I shall live, notwithstanding the Malice of my Enemies, nor only live, but comfortably enjoy myself.]

To *live] often signifies to live comfortably, 1 *Theff.* iii. 8. and so to quicken often in this Psalm signifies to Comfort; as to revive or bring to Life again does in common speaking.

Evening Prayer.

Koph xix.

Clamavi in toto corde meo.

I Call with my whole heart:
Hear me, O Lord, I will
keep thy statutes.

2 Yea, even unto thee do I
call: help me, and I shall keep
thy testimonies.

3 Early in the morning do I
cry unto thee: for in thy word
is my trust.

4 [My Eyes are more
wakeful than those who
are to rise, in order to
keep Watch in the
Night. I am more quick, and early, and intent on my Duty in
studying thy Law, than the Priests in the Tabernacle, who rise
in the Night, that they may observe the first dawns of the Morn-
ing. See *Psal. cxxx. 6.* See [*prevent*] in the *Vocabulary*.

4 [Mine eyes prevent the
night-watches: that I might
be occupied in thy words.]

5 [Comfort, revive.]

5 Hear my voice, O Lord,
according unto thy loving-
kindness: [quicken] me accor-
ding as thou art wont.

6 They draw nigh that of
malice persecute me: and are
far from thy law.

7 Be thou nigh at hand, O
Lord: for all thy command-
ments are true.

8 As concerning thy testi-
monies, I have known long
since: that thou hast grounded
them for ever.

Resh xx.

Vide humilitatem.

O Consider mine adversity,
and deliver me: for I do
not forget thy law.

2 Avenge

2 Avenge thou my cause,
and deliver me: [quicken] me
according to thy word.

3 [Health] is far from the
ungodly: for they regard not
thy statutes.

4 Great is thy mercy, O
Lord: quicken me as thou art
wont.

5 Many there are that trou-
ble me, and persecute me: yet
do I not swerve from thy testi-
monies.

6 It grieveth me when I see
the transgressors: because they
keep not thy law.

7 Consider, O Lord, how I
love thy commandments: O
quicken me according to thy
loving-kindness.

8 [Thy word is true from
everlasting: all the judgments
of thy righteousness endure for
evermore.]

See Stanza Aleph, ver. 7.

Salm xxi. Principes persecuti sunt.

PRinces have persecuted me
without a cause: but my
heart standeth in awe of thy
word.

2 I am as glad of thy word:
as one that findeth great spoils.

3 As for lies, I hate and ab-
hor them: but thy law do I
love.

4 Seven times a day do I

2, 4, 7. [Comfort.]

3. [Safety.] See Vo-
cabulary.

8 [Thy Promises
have always been faith-
fully kept in all Ages
past; and thy Moral
Law consists of Pre-
cepts that have an eternal reason, and are therefore unalterable.]

praise

5 [None do enjoy
so much Content and
Satisfaction in this
World, as they who
are truly delighted with the knowledge and practice of thy Law;
and there are no difficulties in Scripture, no objections against Re-
ligion, that can unsettle or stagger such Men, as comply with Re-
ligion out of a true love to Vertue and Goodness.]

praise thee: because of thy
righteous judgments.

5 [Great is the peace that
they have who love thy law:
and they are not offended at it.]

6 Lord I have looked for thy
saving health: and done after
thy commandments.

7 My soul hath kept thy
testimonies: and loved them
exceedingly.

8 [Because I firmly
believe, and frequently
consider, that all my
Thoughts and Actions
are naked and open before thee.]

8 I have kept thy command-
ments and testimonies: [for
all my ways are before thee.]

Tau xxii.

Appropinquet deprecatio.

L Et my complaint come be-
fore thee, O Lord; give
me understanding according to
thy word.

2 Let my supplication come
before thee: deliver me accor-
ding to thy word.

3 My lips shall speak of thy
praise: when thou hast taught
me thy statutes.

4 Yea, my tongue shall sing
of thy word: for all thy com-
mandments are righteous.

5 Let thine hand help me:
for I have chosen thy com-
mandments.

6 I

6 I have longed for [thy saving health,] O Lord: and in thy law is my delight.

6 [Deliverance from thee.]

7 O let my soul live, and it shall praise thee: [and thy judgments shall help me.]

7 [And thy equitable Proceedings against my Enemies, and in my behalf, shall effectually save me from all their Attempts.]

8 [I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.]

8 [I have been like a Sheep chased by the Wolf that has lost its way, and knows not whither to betake itself for safety; but do thou, like a careful Shepherd, look after me, and take me out of the danger to which I am exposed.]

self for safety; but do thou, like a careful Shepherd, look after me, and take me out of the danger to which I am exposed.]

The Twenty Seventh Day. Morning Prayer.

A Song of Ascents, that is, which used to be sung by the Levites standing on Stairs or Scaffolds, Neh. ix. 4. This is generally believed to have been Composed by David, when he was accused by Doeg, 1 Sam. xxii.

Ad Dominum. Psal. CXX.

When I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: [even mighty and sharp arrows, with hot burning coals.]

3 [Even this shall be thy Reward, the Arrows of Divine Vengeance shall pierce to thy very Soul, like hot burning Coals.] See Psal. xviii. 13.

4 Wo is me, that I am constrained to dwell with *Mesech: and to have my habitation among the tents of *Kedar.

4 'Tis true *Mesech and *Kedar are particular Countries. See Ezek. xxvii. 13. 21. but sure they seem to denote any inhumane, barbarous People; as we in English call all bloody and hard-hearted People, *Turks* and *Jews*.

note any inhumane, barbarous People; as we in English call all bloody and hard-hearted People, *Turks* and *Jews*.

5 My

5 My soul hath long dwelt among them that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

A Song of Ascents. See Title of Psalm CXX.

Levavi oculos. Psal. GXXI.

1 [Zion a Type of Heaven, where God did in an especial manner dwell, and the adjacent Hills.]

I Will lift up mine eyes unto [the hills]: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer [thy foot to be moved]: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand†;

6 [So that the sun shall not burn thee by day: neither the moon by night.]

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve [thy going out and thy coming in:] from this time forth for evermore.

A Song

3 [Thee to be thrown down, or to fall into an irrecoverable state of Misery.] So this Phrase signifies, *Deut. xxxii. 35.*

5 † See Psal. cix. 5.

6 [So that neither the Rays of the Sun shall hurt thee by Day, with their violent heat, nor the Rays of the Moon by Night, with their feeble, less effectual Influences.] See Notes in Indication, &c.

7 [Thee in all thy honest Actions, when thou goest out upon publick, or comest in on private business, when thou goest out at the beginning, or returnest home at the end of thy Labours.]

A Song of Ascents of David. See Title of Psalm CXX.
'Tis Composed in the Person of one who went to Jerusalem, to Worship at the solemn Feasts.

Latatue sum. Psal. CXXII.

I Was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in itself.

built, but that the upper City, Zion, was joined to the lower, Jerusalem, strictly so called, 1 Chron. xi. 7, 8. Ham.

4 For thither the tribes go up, even the tribes of the Lord: [to testify unto Israel,] to give thanks unto the Name of the Lord.

3 These words do not only imply, that the City was uniformly

joined to the lower, Jerusalem, strictly so called, 1 Chron. xi. 7, 8. Ham.

4 [To give a public Testimony of their Faith and Obedience to all Israel there met together.]

5 For there is [the seat of judgment: even the seat] of the house of David.

5 [The Throne or Tribunal on which Judgment is executed, even the Throne.]

6 O pray for the *peace of Jerusalem: they shall prosper that love thee.

6, 7. * Peace] in the Scripture - Language, often signifies all manner of Happiness.

7 *Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: † I will wish thee prosperity.

8 † Whom I there meet at the public Feasts, and who think it the greatest pleasure of their

Lives to resort thither, and with united Hearts and Affections there to Worship God.

9 Yea, because of the house of the Lord our God: [I will seek to do thee good.]

9 [I will do what I can to promote thy Welfare, O Holy City.]

A Song

A Song of Ascents, which Bishop Patrick supposes to have been made on Senacherib's sending Rabshakeh, and other insolent Captains to besiege Jerusalem, 2 Kings xviii, xix. He farther conjectures, that it was Composed by Isaiah, whom Hezekiah desired to lift up his Prayer on this occasion, 2 Kings xix. 4.

Ad te levavi oculos meos. Psal. CXXXIII.

Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 [As Servants, when chastised by their Masters or Mistresses, turn their Eyes to the Hand that smites them, and earnestly desire and expect the time, when the Scourge shall be withdrawn.]

2 [Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress]: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

A Song of Ascents of David, being a Thanksgiving for deliverance from some potent Enemy. See Title of Psalm. CXX.

Nisi quia Dominus. Psal. CXXIV.

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up [quick]: when they were so wrathfully displeased at us.

2 [Alive.] See Vocab.

3 Yea,

1 Yea, the waters had drown-
ed us: and the stream had gone
over our soul.

2 The deep waters of the
proud: had gone even over
our soul.

3 But praised be the Lord:
who hath not given us over as
a prey unto their teeth.

4 Our soul is escaped, even
as a bird out of the snare of the
fowler: the snare is broken,
and we are delivered.

5 Our help standeth in the
Name of the Lord: who hath
made heaven and earth.

A Song of Ascents. *Bishop Patrick conjectures, that
it was Composed to encourage the People when Sena-
cherib's Army came against Jerusalem.*

Qui confidunt. Psal. CXXV.

THEY that put their trust in
the Lord, shall be even as
the mount Sion: which may
not be removed; but standeth
fast for ever.

1 The hills stand about Je-
rusalem: even so standeth the
Lord round about his people,
from this time forth for ever-
more.

2 [For the rod of the ungodly
cometh not into the lot of the
righteous: lest the righteous
put their hand unto wickedness.]
Land where God's People dwell, so long as they continue true and
obedient to him, lest by the Threats or Promises of such wicked
Princes, any of God's People should be prevail'd upon to join with
them in their evil and idolatrous Practices.]

3 [For the Sceptre,
or Power of wicked
and idolatrous Princes,
is not permitted to in-
vade or subdue the

4 Do well, O Lord: unto those that are good and are true of heart.

5 † To be punished.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth † with the evil doers, but peace shall be upon Israel.

Evening Prayer.

A Song of Ascents, *which is generally conceiv'd to have been penn'd by Ezra, upon the return of the Jews from the Babylonish Captivity, expecting daily to be followed with greater numbers of People returning to their own home.*

In convertendo. Psal. CXXVI.

1 [So great was our happiness, that we could scarce believe it; we were ready to think it a Dream, rather than a reality.]

W HEN the Lord turned again the captivity of Sion: [then were we like unto them that dream.]

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 [Grant that thy People who are yet left behind in Babylon, may flow to their own Country in as great abundance, and be attended with as great a Blessing, as the Rivers with which thou overflowest Egypt, and other Southern Countries.]

5 [Turn our captivity, O Lord: as the rivers in the south.]

6 [They

6. [They that sow in tears:
shall reap in joy.]

Psal. cxxxvii. 1. shall, as we do, reap a plentiful Harvest of Joy and Gladness.]

7 [He that now goeth on
his way weeping, and beareth
forth good seed: shall doubt-
less come again with joy, and
bring his sheaves with him.]

great part of what he is worth in the Earth, and waters it with his own Tears, for fear he should never see his Seed again, by reason of the present Drought; but his Land having been afterward overflowed with the River, when he goes to reap his Corn, he finds a very full Crop, and brings home heavy Sheaves, and rejoices at an increase so much beyond his expectation: So our Brethren who have been this long time, and still are weeping in Babylon, shall, as we have done, return home in Triumph.]

6 [Then they who
have long been sowing
their Tears in Babylon,

7 [As one who lives
in those southern Coun-
tries, (*ver. 5.*) walks to
and fro in his Field,
and sows his Seed,
which is of great value
to him, and buries a

A Song of Ascents of Solomon. *Ham. Patr. See*

Title of Psalm CXX.

Nisi Dominus. Psal. CXXVII.

EXcept the Lord *build the
house: their labour is but
lost that build it.

Getting Wealth, and Children to inherit it, and exactly answers our *English* Phrase of raising a Family, *Gen. xvi. 2.* in the Margent, *Exod. i. 21. Dent. xxv. 9. Ruth iv. 11. 1 Chron. xvii. 10, 11, 23, 24, 25.* and hence comes that Phrase, so often used in the New-Testament in a figurative sense, *viz.* of Edifying, that is, in plain *English*, building the Church or People.

2 Except the Lord keep the
city: the watchman waketh
but in vain.

3 It is but lost labour that ye
haste to rise up early, and *so
late take rest, and eat the bread
of carefulness: [for *so he giv-
eth his beloved sleep.]

labour and carking, God gives Wealth, and Children to inherit it, to his beloved People; and by this means gives them contented Minds, and quiet Sleep.]

1 * Build the house.]
This Phrase in Scrip-
ture signifies chiefly
these two things, *viz.*

3 * So,] that is, By
prospering their Fami-
lies, and guarding the
Cities where they
dwell, *ver. 1, 2.*

[For, without all this

5 † To defend their
Parents from Wrong and
Violence.

6 [Happy is the Man,
who hath his House as
full of them as the
Champions Quiver is of
Arrows: Such as he
shall not be reproached
by their Enemies for being Childless, his Children will be always
ready to back and defend him against any Challenge or Accu-
sation before the Judges that sit in the Gates of the City,]
Deut. xxi. 19. xxv. 7.

A Song of Ascents. See Title of Psalm CXX. pro-
bably Composed by the same Hand with the former.

Beati omnes. Psal. CXXVIII.

Blessed are all they that fear
the Lord: and walk in
his ways.

2 For thou shalt eat the la-
bours of thine hands: O well
is thee, and happy shalt thou be.

3 Thy wife shall be as the
fruitful vine: upon the walls of
thine house.

4 *Mem.* The Anci-
ents often made their
Entertainments in Gar-
dens, and under Ar-
bours, *Gen. xviii. 4. Hest. i. 5.* and no Trees were more fit for
Arbours than Olives, which are Ever-greens.

4 Thy children like the
olive-branches round about thy
table.

5 Lo, thus shall the man be
blesed: that feareth the Lord.

6 The Lord from out of
Sion shall so bless thee: that
thou

thou shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy childrens children : and peace upon Israel.

Sape expugnaverunt. Psal. CXXIX.

MAny a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me†.

3 The plowers plowed upon *my back : and made long furrows.

one Person, *ver.* 1. and what can so properly be called the Back of *Israel*, as *Zion* ? wherein their strength chiefly consisted, not only as 'twas a place fortify'd, both by Art and Nature ; but because it was the place where God especially resided. Further, It is certain, that the *Hebrew* word [*Gab*] signifies any thing high and elevated ; and hence, the place where the lofty Tribunal of the *Roman* Deputy stood, is called *Gabbatha*, it being raised with Stones, *etc.* *Jo.* xix. 13. So [*Dorsum*] too in *Latin* signifies the ridge of a Hill, as well as the Back of an Animal ; and no doubt but *Zion* was plow'd in a literal sense by the *Babylonians*. See *Jer.* xxvi. 18. *Mic.* iii. 12.

4 But the righteous Lord : hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up.

2 † So far as utterly to extirpate us.

3 * My back,] that is, *Zion* ; for it is to be remembred, that all *Israel* here speaks as

7 To *fill the bosom] and the Arms, is really the same thing; and the very same Hebrew word is, by our last Translators turn'd [Bosom,] here [Arms,] *Isai. xlix. 22.* He that has seen a Harvest-Man bind a large Sheaf of Corn, cannot but know that an Armful and Bosomful, in this case, is the same.

8 [Inasmuch that this Grass has no Reapers, to whom the Passengers, may say, *The Lord prosper you, &c.* (as was the Jewish Custom) *Ruth ii. 4.* so let these Plotters have none to wish them well.]

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, * his bosom.

8 [So that they who go by say not so much as, *The Lord prosper you: we wish you good luck in the Name of the Lord.*]

(as was the Jewish Custom) *Ruth ii. 4.* so let these Plotters have none to wish them well.]

Sixth Penitential Psalm.

A Song of Ascents. See Title of Psalm CXX. The Author and Occasion are unknown.

De profundis. Psal. CXXX.

1 [The depth of Misery.]

Out of [the deep] have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done a-miss: O Lord, who may abide it?

4 They who believe that God has forgiven them, will honour and reverence God as their tender Father, but they

4 For there is mercy with thee; therefore shalt thou be feared. who despair of Forgiveness will sin on.

5 I look for the Lord, my soul doth wait for him: in his word is my trust,

6 My

6 My soul fleeth unto the Lord: before * the morning watch, I say, before the morning watch.

6 By * the morning watch] he means, those Priests, or others, who, by their appointment, waited for the first

dawn of the Day, that they might give notice of the time when the Morning Sacrifice was to be offered.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

A Song of Ascents of David. See Title of Psalm CXX.

Domine, non est. Psal. CXXXI.

Lord, I am not high-minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

The Twenty Eighth Day. Morning Prayer.

A Song of Ascents. See Psalm CXX. Composed on the removing the Ark into Solomon's Temple; and he (probably) was the Person who indited it. *Twice* certain he used the 8th, 9th, and 10th Verses, when he Consecrated the Temple, 2 Chron. vi.

Memento, Domine. Psal. CXXXII.

† So as to bless his Family, upon consideration of what he underwent for the sake of Thee, and thy holy Religion.

Lord, remember David: and all his trouble †.

2 How he swore unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord: an Habitation for the mighty God of Jacob.

6 * The same,] that is, a place for the Temple of the Lord, mentioned, ver. 5.

6 [Lo, we heard of * the same at * Ephrata: and found it in * the wood.]

* Ephrata] signifies the Country of Ephraim; one of this Tribe is call'd in the Hebrew, Ephrathi, Judg. xii. by the same reason, the Country itself is here in the Hebrew called Ephrata. Shiloh stood within the borders of this Tribe, and there the Tabernacle was set up by Joshua; and this for several Ages continued the place of publick Worship, 1 Sam. i. 3. and seem'd to plead a sort of Prescription to have it there continued, if God had not otherwise determin'd, Psalm lxxviii, 68.

* The wood] here denotes, that place in Mount Zion where the Angel directed David to build an Altar, 1 Chron. xxi. 18, &c. from whence David concluded, that this was the very spot where the

the Temple was to be built, 1 Chron. xxii. 1. Mountains are for the most part woody. *Olivet*, which was the very next to *Zion*, had its Name from the abundance of Olive-Trees which it produced. Both *Ham.* and *Patr.* by the Wood or Forest, understand the place where the Temple stood. So then the sense of this difficult Verse is this :

[We heard, indeed, that *Shiloh*, in the Tribe of *Ephraim*, was the place at which, by ancient Custom, the Ark was to remain, and consequently the Temple to be built : But now we have found by demonstration, even by the direction of an Angel, that Mount *Zion* was the Place, in the Woods, or Foresty parts whereof the Temple is now erected.]

7 [We will go into his tabernacle : and fall low on our knees before his footstool.] 7 [Let us go therefore into the Tabernacle which *David* had provided, and made use of for the reception of God's Ark, 1 Chro. xvi. 1. Let us with humble reverence fall down before that Footstool of his, *Psal.* xcix. 5. let us take it up, and bring it into the Temple, 2 Chro. v. 2, 3, 4, 5.]

8 [Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.] 8 [And be pleased, O Lord, together with the Ark, the token of thy Presence, to translate thy Divine Glory thither, (2 Chron. v. 13. vii. 1, 2, 3.) there always to remain.]

9 [Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.] 9 [Let thy Priest, O Lord, be adorned with Grace, and Sanctity, of which their Garments are an Emblem, that they may be fit to perform their Holy Offices, 1 Chron. xv. 11, 12, 13. that they may procure thy Blessing for others, and make all thy pious Worshippers, who are dear to thee, triumph in thy Favour.]

10 For thy servant *Dauid* sake : [turn not away the presence of thine Anointed.] 10 [Deny not the Petition which thy own anointed King offers up unto thee :] So this Phrase signifies, 1 King. ii. 16.

11 The Lord hath made a faithful oath unto *David* : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimo-

14 [For the Lord hath such a Love to Zion, the Seat of David's Family, that he hath chosen to place his own Dwelling very near it, and so will be at hand always to guard and protect the Posterity of King David.]

17 [Safety.]

18 [The Power of David's Posterity to grow and increase.]

* A lantern,] that is, a Light or Glory that shall always shine bright, and not easily be put out.

A Song of Ascents of David, *when the Hearts of the People were united as the Heart of one Man, to bring him back to Jerusalem, after Absalom's Rebellion; as Bishop Patrick conjectures. See 2 Sam. xix. 14.*

Ecce, quam bonum. Psal. CXXXIII.

1, 2. *Unity] is compared to the Ointment, with which Aaron was consecrated, *Exod. xxx. 21.* 1st For its pleasant

ness that I shall learn them: their children also shall sit upon thy seat for evermore.

14 [For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.]

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with [health]: and her saints shall rejoice and sing.

18 There shall I make [the horn of David to flourish:] I have ordained * a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

BEhold, how good and joyful a thing it is: brethren to dwell together in *unity.

2 It is like the precious ointment upon the head, that ran down

down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

not rest on the Head, but went down to the lower parts of the Body, to the Skirts. So Unity is pleasant and profitable, is a Blessing to the Subject, as well as to the Governour; it consecrates a Fraternity to God, and is a Token that they belong to him.

3 Like as the dew of Hermon: † which fell upon the hill of Sion.

3 † Or like the Dew

4 For there † the Lord promised his blessing; and life for evermore.

Odour and Perfume, Prov. xxvii. 9.

2. For its great value, *Isai. xxxix. 2.*

3. Because it did

3 Unity is compared to Dew, because 'tis comfortable and refreshing, fruitful, and comes from Heaven.

4 † Where Unity is kept.

A Song of Ascents. See Psalm CXX. The three first Verses of this Psalm seem to be the Voice of the People, or of some devout Person exciting the Priests to be intent on their Office of praising God, and praying for the People.

Ecce nunc. Psal. CXXXIV.

BEhold now, praise the Lord: [all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.]

3 Lift up your hands † in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion †.

1, 2. [All ye Ministers of God, who keep Watch in the Temple by Night, *Lev. viii. 35.* and who, in this respect, represent the Angels, who are called Watchers, *Dan. iv. 7. Rev. iv. 8.*]

3 † In Prayer for all God's People, *1 Tim. ii. 8.*

The 4th Verse seems to be the Blessing of the Priest to the People, or to some one devout

Person, who had used the foregoing Hymn.

† Where he in a peculiar manner dwells.

A general

A general Thanksgiving to be sung on the Festivals.

Laudate Nomen. Psal. CXXXV.

1, 2, See Psalm
CXXXIV. 1, 2.

O Praise the Lord, laud ye
the Name of the Lord:
praise it, O ye servants of the
Lord;

2 Ye that stand in the house
of the Lord: in the courts of the
house of our God.

3 O praise the Lord, for the
Lord is gracious: O sing praises
unto his Name, for it is lovely.

4 For why: the Lord hath
chosen Jacob unto himself:
and Israel for his own possession.

5 For I know that the Lord
is great: and that our Lord is a-
bove all gods.

6 Whatsoever the Lord pleas-
ed, that did he in heaven, and
in earth: and in the sea, and in
all deep places.

7 [Out of the re-
moteſt, unknown parts
of the Univerſe.]

7 He bringeth forth the
clouds [from the ends of the
world]: and ſendeth forth
lightnings with the rain, bring-
ing the winds out of his trea-
ſures.

Exod. xii. 29.

8 He ſmote the firſt-born of
Egypt: both of man and beaſt.

Exod. vii, viii, ix, &c.

9 [Miracles, proofs
of his Power.]

9 He hath ſent [tokens] and
wonders into the miſt of thee,
O thou land of Egypt: upon
Pharaoh and all his ſervants.

10 He ſmote divers nations:
and ſlew mighty kings;

II Se-

11 **Sehon** king of the Am-
rites, and **Og** the king of **Basan**:
and all the kingdoms of Cana-
an;

*Numb. xxi. 23, 24, 33.
Josh. xii.*

12 And gave their land to be
an heritage: even an heritage
unto Israel his people.

13 Thy Name, O Lord, en-
dureth for ever: [so doth thy
memorial,] O Lord, from one
generation to another.

13 [The remem-
brance of thee and thy
Works.]

14 For the Lord will avenge
his people: and be gracious un-
to his servants.

15 As for the Images of the
heathen, they are but silver and
gold: the work of mens hands.

16 They have mouths and
speak not: eyes have they, but
they see not.

17 They have ears, and yet
they hear not: neither is there
any breath in their mouths.

18 They that make them are
like unto them: and so are all
they that put their trust in them.

19 Praise the Lord, ye house
of Israel: praise the Lord, ye
house of Aaron.

20 Praise the Lord, ye house
of Levi: ye that fear the Lord,
praise the Lord.

21 [Praised be the Lord out
of Sion: who dwelleth at Je-
rusalem.]

21 [Let the Praises
of God be sounded
forth, from his Temple
on Zion; for tho' he

be the Owner of all the World, yet is he pleased in a peculiar
manner to reside at *Jerusalem*.] *Sion* was the upper City, where
the Temple stood; *Jerusalem* the lower, but they were joined to-
gether, and sometimes one of these Names signifies both.

Evening

Evening Prayer.

Praise ye the Lord. (See Psalm CXI. and Notes in Vindication.) A Psalm much like the former; the chief difference is, that [his mercy endureth for ever] is repeated after every half Verse.

Confitemini. Psal. CXXXVI.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And

See Psal. xxiv. 2.

Gen. i. 16.

Exod. xli. 29.

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red-sea in two parts: for his mercy endureth for ever;

Exod. xiv.

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red-sea: for his mercy endureth for ever.

Exod. xv. 22.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever.

Numb. xxi. 23.

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

Ibid. 24.

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

This mournful Psalm seems to have been penn'd by some pious Levite, toward the end of the Babylonish Captivity : And it is to be remembred, that Babylon was a Type of Antichrist, and is describ'd by that very Name in the New-Testament, Rev. xvii. 1, 5.

Super flumina, Psal. CXXXVII.

1 The Captive Jews were obliged to dwell in the watry marshy parts of Babylon, Ezek. i. 1.

† Where we kept our publick Assemblies with joy and triumph.

2 † Which were now useles.

BY the waters of Babylon we fate down and wept : when we remembred thee, O Sion †.

2 As for our harps †, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 [But alas, how could we sing those Songs that were made in honour to Almighty God, to make Sport and Pastime for our Enemies, in a Country where they Worship'd Idols, Stocks and Stones ?]

4 [How shall we sing the Lords song : in a strange land ?]

5 [If

5 [If I forget thee, O Jerusalem: let my right hand forget her cunning.]

God, and the Divine Services which are there to be perform'd; if I forget to perform my part in those solemn Devotions, let my Hand quite lose its skill in touching the Harp.]

6 [If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.]

Jerusalem, the chief subject of my Song.]

7 Remember the children of Edom, O Lord, in the day † of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O * daughter of Babylon, [wasted] with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

the Prophetick Style to speak of what shall be done, as already done. So *Isai.* ix. 6. and the destruction of *Babylon* was now approaching. See *Isai.* xlii. 19, &c.

9 Blessed shall he be that taketh thy children: and throweth them against the stones †.

5 [If I do not retain my natural Affection for thee, O Jerusalem, the City of the Living

God, and the Divine Services which are there to be perform'd; if I forget to perform my part in those solemn Devotions, let my Hand quite lose its skill in touching the Harp.]

6 [Let me be struck Dumb, and never sing one Note more, if I don't make the Blessings we enjoy'd at Jerusalem, the chief subject of my Song.]

Obad. from ver. 8. to 15.

7 † Of the destruction. See *Psal.* xxxvii. 13.

8 * Daughter,] that is, City. See *Psal.* ix. 14.

[Which shalt in a short time be laid waste.] 'Tis usual in

9 † Because thou art a sworn Enemy to God and his People.

A Psalm of David, who was a Type of the Messiah.

Confitebor tibi. *Psal.* CXXXVIII.

I Will give thanks unto thee, O Lord, with my whole heart: even before [the gods] will I sing praise unto thee.

2 I will worship toward thy holy * temple, and praise thy Name, because of thy loving-kindness and truth: for thou

1 [The Angels who are present in our Religious Assemblies, *1 Cor.* xi. 10.]

2 * Temple,] that is, the place where the Ark stood. See *Psal.* v. 7.

hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and endued'st my soul with much strength.

4 * *They have heard.* He speaks in the Prophetick Style. See *Psal.* cxxxvii. 8. the *Hebrew* is in the same Tense.

[What thou didst promise by thy Prophets, and how thou hast perform'd it.]

5 [While they are travelling in the way that leads to *Jerusalem*, (which is a Type of the Church of *Christ*) in order to devote themselves to the Worship of the true God. See *Isai.* ii. 23. lx. 3.]

4 All the kings of the earth shall praise thee, O Lord: for * they have heard [the words of thy mouth.]

5 Yea, they shall sing [in the ways of the Lord:] that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 [Do not neglect, or lay aside, that Work which thou hast begun, a Work of Mercy, which is peculiarly thine, wherein thou chiefly delightest.]

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; [despise not then the works of thine own hands.]

The Twenty Ninth Day. Morning Prayer.

A Psalm of David, wherein he appeals to God, the searcher of Hearts, as to the Integrity of his Intentions, notwithstanding the Malice and Reproaches of his Enemies.

Domine, probasti. Psal. GXXXIX.

O Lord, thou hast searched me out, and known me: thou knowest [my down-sitting, and mine up-rising,] thou understandest my thoughts long before.

1 [What I muse upon, when I sit still, and what I resolve upon when I rise up, in order to proceed to Action.]

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word [in my tongue]: but thou, O Lord, knowest it altogether.

3 [Which I am going to speak, or that is at my Tongue's end.]

4 [Thou hast fashioned me behind and before: and laid thine hand upon me.]

4 [Thou hast shaped and contrived my whole Body, and moulded me in thy Hand, as the Potter doth the Clay, Jer. xviii. 6.]

5 [Such knowledge is too wonderful and excellent for me: I cannot attain unto it.]

5 [That Wisdom whereby thou seest and knowest all things, that Power by which thou

art every-where, and doest all things, is what I cannot sufficiently admire, much less comprehend.]

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 [If I could] move
as swiftly as the light
of the rising Sun, and
in an instant fly from
hence, and take up my

8 [If I take the wings of the
morning : and remain in the
uttermoſt parts of the ſea ;]

9 Even there alſo ſhall thy
hand lead me : and thy right
hand ſhall hold me.

10 If I ſay, Peradventure the
darkneſs ſhall cover me : then
ſhall my night be turned to day.

11 Yea, the darkneſs is no
darkneſs with thee, but the
night is as clear as the day : the
darkneſs and light to thee are
both alike.

12 [My Thoughts
and my very Soul are
thine, open and naked
to thy Eye: Thou didſt

12 [For my reins are thine:
thou haſt covered me in my
mothers womb.]

cover my Heart and Vitals with Fleſh and Bone in the Mother's
Womb, when I was ſeen by no body but Thee.]

13 I will give thanks unto
thee, for I am fearfully and
wonderfully made: marvellous
are thy works, and that my
ſoul knoweth right well.

14 [Tho' I am made
in a moſt artificial man-
ner, and had my firſt for-
mation in the womb.]

14 My bones are not hid
from thee : [though I be made
ſecretly, and fashioned beneath
in the earth.]

Ham. Patr. Ainfw.

15, 16. [Thou ſaweſt
my Body, while it was
yet unfiniſh'd ; thou
kneweſt all my Parts,
as exactly as if they
had been all writ down
in a Book, or Pattern,
ſuch as Workmen uſe
to keep for their di-

15 [Thine eyes did ſee my
ſubſtance, yet being unperfect:
and in thy book were all my
members written ;]

16 (Which day by day were
fashioned) : when as yet there
was none of them.]

(and every part had a gradual and conſtant, tho' ſmall
increase) thou had'ſt, I ſay, every part of mine regiſtered in thy
Mind, before any one of them had a being.]

7 [How

17 [How dear are thy counsels unto me, O God: O how great is the sum of them!] what a vast number do they amount!] See [Counsel] in Vocab.

17 [How highly do I value thy gracious Designs and Intentions towards me, and to

18 If I tell them, they are mo in number than the sand: [when I wake up I am present with thee.]

18 [Every Morning when I wake, I look on it as an Instance of thy Care and Providence over me, that I

am still alive, and that mine Enemies have not made away with me, which could not be prevented by any other means, but by having Thee for my constant Guard and Protector.]

19 [Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.]

19 [Wilt thou not, O Lord, be pleased to rid me of my Fears, once for all, by taking away him who is the Author of all my Calamities? I firmly believe thou wilt; and therefore it will be best for you, all ye Men of Blood, to cease from persecuting me any longer.]

away him who is the Author of all my Calamities? I firmly believe thou wilt; and therefore it will be best for you, all ye Men of Blood, to cease from persecuting me any longer.]

20 [For they speak unrighteously against thee: and thine enemies take thy Name in vain.]

20 [For 'tis not so much upon my own account, that I expect this at thy hands, that

thou should'st deal thus severely with mine Enemies, but out of a just regard to thy Honour; for these Men do not stick to blaspheme Thee, as well as slander me: And if they ever do seem seriously to make mention of thy Name, 'tis only in order to do the greater Mischief, under a pretence of Religion.]

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

A Psalm of David, on occasion of the false Suggestions of Doeg, and the Information of the Ziphites.

Eripe me, Domine. Psal. CXL.

Deliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 [Contrive.]
See Vocabulary.

2 Who [imagine] mischief in their hearts: and stir up strife the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 [On whose Power my Safety depends.]
See [Health] in Vocab.

7 O Lord God, [thou strength of my health:] thou hast covered my head in the day of battle.

8 [Plot, or Design.]
See Vocab.

8 Let not the ungodly have his desire, O Lord: let not his mischievous [imagination] prosper, lest they be too proud.

9 Let

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let [hot burning coals] fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 [A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.]

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just [shall continue in thy sight.]

10 [The severest Judgments.] See *Psal.* xviii. 8. cxx. 4.

11 [He that is too lavish in his Talk of other Persons, and over-ready and forward to give Information a-

gainst innocent Men, shall thereby, in the end, work his own ruine: Violence and Malice shall pursue those that are guilty of them to their own ruine.]

13 [Shall always enjoy thy Favour and gracious Presence.]

A Psalm of David, while he was persecuted by Saul, perhaps presently after he was come out of the Cave, see ver. 8. 'Tis true, the next Psalm was made upon his being in the Cave; and it may at first sight seem strange, that this should be placed before the other, when this supposes him come out of the Cave, and the next as yet in it. But the Reader may observe, once for all, that the Psalms are not placed in that order in which they were Composed, of which I might give a great many Proofs. It shall suffice at present only to take notice, that the second Psalm was Composed long after this, and the following; for these two Psalms were made during his being persecuted by Saul; the second, after he had been some time King, and won Zion. See Psal. ii. 6.

Domine, clamavi. Psal. CXLI.

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 [Now that I am grove from the place of publick Worship, and cannot be personally present at the offering up the Incense, and Evening Sacrifice, do thou accept of the lifting up my Heart and Hands in Prayer, in stead of those more solemn Devotions.]

2 [Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening-sacrifice.]

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 To eat of the bread of wickedness, Prov. iv. 17.] signifies to take delight in Sin, to come to the highest pitch of Vice, and make it ones daily entertainment: As on the contrary, Obedience was the

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, [lest I eat of such things as please them.]

Meat of Christ Jesus, John iv. 14. his greatest

greatest pleasure and satisfaction. And then the sense of these words are: [Lest at last I come to such a habit of Sin, as to make it, as it were, my constant Food and enjoyment, as these Men do.]

5 Let the righteous rather smite me friendly: and reprove me.

6 [But let not their precious balms break my head: yea, I will pray yet against * their wickedness.]

[But let not the Flatteries and demure Pretences of my wicked Enemies, which may seem like the most precious Oil poured on the Head, very soft and soothing, prove as fatal to me as a Battle-ax, as they certainly will, if I yield to them, *Psal.* lv. 22. but in stead of doing that, I will add another Prayer against all their wicked Plots.]

7 [Let their *judges be overthrown in stony places: that they may hear my words, for they are sweet.]

See *Psal.* ii. 10. [My Prayer is, that their Leaders may be defeated, and reduced here in these rocky mountainous places, where they pursue me, 1 *Sam.* xxiii. 27, 28, 29. xxiv. 2, 3. that so being cooled, and made sober by their ill Success, they may hearken to those peaceable Proposals which I shall make, and which are so inoffensive and reasonable, that I cannot but hope to win them by what I have to say.]

8 [Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.]

Men dead and buried, and dug up again, whose Bones lie scattered before the Grave's Mouth, like dry Chips, expecting thy Almighty Command to have Life and Breath restored to us, *Ezek.* xxxvii. 1, 8, 9.]

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me:

6 * *Their,*] that is, The wicked, mention'd *ver.* 4. So the ancient Interpreters, *Ham.* &c.

[But let not the Flat-

teries and demure Pretences of my wicked Enemies, which may seem like the most precious Oil poured on the Head, very soft and soothing, prove as fatal to me as a Battle-ax, as they certainly will, if I yield to them, *Psal.* lv. 22. but in stead of doing that, I will add another Prayer against all their wicked Plots.]

7 * *Judges,*] that is, Generals or great Captains; such were *Jephtha*, *Gideon*, &c. who were called Judges.

8 [And there is great reason why I should ask this; for alas, I and those few who accompany me, are like

and

and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

A Prayer of David, *when he was in the Cave,*

1 Sam. xxii. 1. xxiv. 1, 3.

Voce mea ad Dominum. Psal. CXLII.

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 [Thou didst direct me, how I should steer my course ;] so this Phrase signifies, Deut. ii. 7.

3 When my spirit was in heaviness, [thou knewest my path :] in the way wherein I walked have they privily laid a snare for me.

4 † To see whether I had any one willing to be my Patron or Advocate. See Psal. cix. 5.

4 I looked also upon my right hand † : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring

Day.
ick-
into
and

29th Day. The Psalms Explain'd.

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9 Bring my soul out of *prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company †.

9 * Prison,] that is, The Cave. See Title.

† To join with me in praising thee.

A Psalm of David, *when he was persecuted by Saul.*

The Seventh Penitential Psalm.

Domine, exaudi. Psal. CXLIII.

Hear my prayer, O Lord, and consider my desire : hearken unto me for thy [truth] and righteousness sake.

1 [Faithfulness.]

2 [And enter not into judgment with thy servant:] for in thy sight shall no man living be justified.]

2 [And call me not to a severe Account for what I have done amiss ; for then no Man living would be acquitted at thy Tribunal.]

3 For the enemy hath persecuted my soul, [he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.]

3 [He hath forced me to hide my self under Ground, and buried me alive in Holes and Caves.] See Title of Psal. cxlii.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land†.

6 † For a refreshing Shower.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from

me,

8 [Timely and speedily.]

[My Affections and Hope are entirely plac'd on Thee.]

10 [Let thy Holy Spirit conduct me in the plain path of Justice and Piety, and direct me to some Country where the People love Honesty and Integrity, and will not betray me to my Enemies.]

11 [Revive and Comfort.]

me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness [betimes in the morning,] for in thee is my trust: shew thou me the way that I should walk in, for [I lift up my soul unto thee.]

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: [let thy loving Spirit lead me forth into the land of righteousness.]

11 [Quicken] me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

The Thirtieth Day. Morning Prayer.

A Psalm of David, *when he had overcome some Heathen Enemies, and was assaulted by more.*

Benedictus Dominus. Psal. CXLIV.

Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him †?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 [Bow thy heavens, O Lord, and come down: touch the *mountains, and they shall smoke.]

as soon as my most formidable Opposers feel that thou art present, they will vanish into Smoke.]

* Mountains] denotes Princes and Great Men. See *Psa.* lxxii. 3.

6 Cast forth thy lightning and tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me, and take me [out of the great waters,] from the hand of *strange children;

3 † As to crown him with so much power and success?

5 [Proceed, O Lord, to perfect my Conquests, let thy Power appear for my Assistance and Defence; and

6 See *Psal.* xviii. 14.

7 [From these powerful Armies, which are ready, like a Flood, to invade and overwhelm us.]

* Strange children,] that is, Heathen.

8 [Whose

8 [Who have not common Honesty, but shamefully break both their Words and Oaths:

And when they shake hands with others, as if they were Friends, intend thereby to deceive and betray them.]

8 [Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.]

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 See ver. 7, 8.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 * Temple] in the Psalms commonly signifies the Holy of Holies, or the place where the Ark stood. See *Psal.* v. 7.

By the * polished corners] he means, I suppose, those Pillars which supported the Veil mention'd *Exod.* xxvi. 31, 32. which were carved, and polished, or overlaid with Gold.

12 That our sons may grow up as the young plants: and that our daughters may be as the * polished corners of the * temple.

13 [Store-houses.]

* Streets,] perhaps, Yeaving-places. See *Vocabulary.*

13 That our [garners] may be full and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our * streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that

that are in such a case: yea,
blessed are the people who have
the Lord for their God.

David's Psalm of Praise, *this is the Title in the Hebrew, and Mr. Ainsworth, as well as Bishop Patrick, believes that the whole Book had its Name from this Psalm. 'Tis certainly a most admirable Hymn: Every Verse beginning with a particular Letter of the Hebrew Alphabet, only Nun is wanting.*

Exaltabo te, Deus. Psal. CXLV.

I Will magnifie thee, O God,
my King: and I will praise
thy Name for ever and ever.

2 Every day will I give thanks
unto thee: and praise thy
Name for ever and ever.

3 Great is the Lord, and mar-
vellous, worthy to be praised:
there is no end of his greatness.

4 One generation shall praise
thy works unto another: and
declare thy power.

5 As for me, I will be talking
of thy [worship]: thy glory, thy
praise, and wondrous works:

6 So that men shall speak
of the might of thy marvellous
acts: and I will also tell of thy
greatness.

7 The memorial of thine a-
bundant kindness shall be shew-
ed: and men shall sing of thy
righteousness.

8 The Lord is gracious and
merciful: long-suffering, and
of great goodness.

5 [Majesty, Honour.]
See Vocabulary.

9 The Lord is loving unto every man : and his mercý is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 † Under the burden of their Afflictions.

14 The Lord upholdeth all such as fall †: and lifteth up all those that are down †.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad † all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

20 † Like the Ruines of a demolish'd Building. In this sense the Hebrew word [Shamad] is used, Lev. xxvi. 30.

Hallelujah, or, Praise ye the Lord. See the Title of Psalms CVI. CXI. This Psalm is commonly thought to have been composed soon after the return from the Babylonish Captivity, by the Prophets Haggai and Zachariah, say the present Greek Copies.

Lauda, anima mea. Psal. CXLVI.

PRAISE the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his [thoughts] perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

3 [Politick designs.]

Mat. xiv. 15.
Joh. vi. 3.

X

7 The

John ix. 32.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 [As for the Projects, and Designs of wicked Men, he confounds, and disappoints them.]

9 The Lord careth for the strangers, he defendeth the fatherless and widow: [as for the way of the ungodly, he turneth it upside down.]

10 'Tis with good reason thought by the best Divines, that by the Lord God, who is said to feed the hungry and give sight to the blind, *ver. 6. & 7.* is meant *Christ Jesus*; how he likewise loosed Men out of Prison, &c. See *Dr. Ham.*

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening Prayer.

Hallelujah, or, Praise ye the Lord. *'Tis evident this Psalm was Composed on the return from the Babylonish Captivity, and rebuilding of Jerusalem. See ver. 2.*

Laudate Dominum. Psal. CXLVII.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 [The Jews, who had for a long time been carried Captive, and banisht into a foreign Country.]

2 The Lord doth build up Jerusalem: and gather together [the out-casts of Israel.]

3 All manner of Affliction is sometimes set forth in Scripture, by bodily pain and disease.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 [He

4 He telleth the number of the stars: and calleth them all by their names.]

by their proper Name; so that let the number of the *Jewish* Captives be never so great; and tho' they be dispersed as the Stars likewise are in the several Quarters of the World; yet God knows and observes every one of them, and can, when he pleases, draw them all up in a Body, and bring them to their own home.]

4 [He does as exactly know every Star in Heaven as we do those things which we call

5 Great is our Lord, and great is his power; yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens [that call upon him.]

9 [Which by a significant, tho' not articulate Voice, complain for want of food.]

10 [He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.]

10 [God do's not always favour those that are strongest, or have the greatest Forces of Horse and Foot:

good Horse are indeed of great use in the day of Battle, and Soldiers that are nimble of feet are very serviceable in making long Marches, scaling Walls, or making a good Retreat; but God can deliver his People from their Enemies, as he has now delivered us from the *Babylonians*, without any such warlike force.]

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the Bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 * Commandment, 15, 18. * word,] that is, his Orders or Decree for any alteration in the Weather, or course of Nature.

15 He sendeth forth his * commandment upon earth: and his * word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoarfrost like ashes.

17 [Sometimes he congeals the Rain into an Ice or a storm of Hail, which he can cause to fall with great violence, and in large Morfels, or Balls for the destruction of his Enemies, *Josh x. 11.*]

17 [He casteth forth his ice like morfels]: who is able to abide his frost?

18 [He makes a Thaw by the warm breath of soft and gentle Winds.]

18 He sendeth out his * word, and melteth them: [he bloweth with his wind, and the waters flow.]

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Halle-

Hallelujah, or Praise ye the Lord ; a Form of Praise
wherein the Psalmist wishes that all Creatures would
join in the sweet harmony of singing Hymns to God,
and that every one of them could tell us, how much wis-
dom and goodness God hath shewed in making of them.

Laudate Dominum. Psal. CXLVIII.

O Praise the Lord of Hea-
 ven: praise him in [the
 height.]

1 [The most lofty
 Regions of the Uni-
 verse.]

2 Praise him, all ye angels
 of his: praise him, all his host.

3 Praise him, sun and moon:
 praise him, all ye stars and light.

4 Praise him, all ye [hea-
 vens:] and ye waters, † that are
 above the heavens.

4 [Upper Regions of
 the Air, where the
 Birds do fly, Gen. i. 20.]
Ham.

† *In the Clouds, which are above those Regions of the Air, where
 the Birds do commonly fly, and which is called Heavens in the forego-
 ing words.*

5 Let them praise the Name
 of the Lord: for he spake the
 word, and they were made, he
 commanded, and they were
 created.

6 He hath made them fast
 forever and ever: he hath given
 them a law † which shall not
 be broken.

6 † *Which we call the
 course of Nature.*

7 Praise the Lord upon the
 * earth: ye [dragons] and all
 deeps;

7 * *Earth*] here sig-
 nifies the whole Globe
 of Sea, and dry Land,
 which we inhabit, as it
 frequently does in all Writers.

[Whales, Sea-monsters.]

8 Fire and hail, snow and
 vapours: wind and storm, ful-
 filling his word;

9 Mountains and all hills:

fruit-

fruitful trees and all cedars;

10 Beasts and all cattle:
worms and feathered fowls;

11 Kings of the earth and
all people: princes and all
judges of the world;

12 Young men and maidens,
old men and children, praise
the Name of the Lord: for his
Name only is excellent, and
his praise above heaven and
earth.

13 [Power and Ho-
nour.]

13 He shall exalt the [horn]
of his people, all his saints shall
praise him: even the children
of Israel, even the people that
serveth him.

Halelujah, or, Praise ye the Lord. See Title of
Psal. CVI, CXI. on occasion of some great Victory,
and contains the eminent Favour of God to his Church,
and the Conquest of the Christian Faith over the Hea-
then Powers.

Cantate Domino, Psal. CXLIX.

O Sing unto the Lord a new
song: let the congrega-
tion of saints praise him.

2 Let Israel rejoyce in him
that made him: and let the
children of Sion be joyful in
their King.

3 Let them Praise his Name
in the dance†: let them sing
praises unto him with tabret
and harp.

4 For the Lord hath pleasure
in his people: and helpeth the
meek-hearted.

5 [Let

3 † Which was usual
with the Ancients. See
Exod. xv, 20. 2 Sam.
vi, 14, 16.

5 [Let the saints be joyful with glory: let them rejoyce in their beds.]

may use even during the time of repose, as being secure of the Divine protection, and having a just sence of so great mercy.]

6 [Let the praises of God be in their mouth: and a two-edg'd sword in their hands;]

in their hand, but with Psalms and Hymns in their Mouths; and these latter may prove more successful Weapons than the former, 2 Chron. xx. 21, 22.

5 [In time of peace let God's People rejoyce and triumph in Religious Songs, which they

6 [In time of War, let them go into the field arm'd, not only with a two-edg'd sword

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron †.

9 [That they may be avenged of them, as it is written: such honour have all his saints.]

Truth, as our Forefathers did in ancient times, of which we read in Holy Scripture. This privilege God has given his People of all Ages, if they keep close to him, and their duty.]

8 † As in Ages past.

9 [That so we may make Examples, of these profess'd Enemies of God and the

Praise ye the Lord. See Psal. CVI. CXI. To be used on any great occasion of joy, wherein those words [Praise God, or, the Lord,] are repeated eleven times, and eight sort of Instruments are called for to excite the Devotion of the People.

Laudate Dominum. Psal. CL.

[O Praise God in his holiness: praise him in the firmament of his power.]

of his Nature, whereby he is preserved from all mixture of Evil: Set forth his Praises in admiring the Heavenly Firmament, wherein his Power has in an extraordinary manner display'd itself, and whereof his Tabernacle in *Sion* is but a faint resemblance, *Hebr.* ix. 23, 24.]

1 [Set forth the Praises of God in an humble acknowledgement of the eternal Holiness

2 Praise

praise to him in his
acts: praise him according to
his excellent greatness.

2 Praise him in his noble
acts: praise him according to
his excellent greatness.

3 Praise him in the sound of
the trumpet: praise him upon
the lute and harp.

4 Praise him in the cymbals
and dances: praise him upon
the strings and pipe.

5 Praise him upon the well-
tuned cymbals: praise him up-
on the loud cymbals.

6 Let every thing that hath
breath: praise the Lord.

The End of the Psalms.

A Brief and General
D E F E N C E
 O F T H I S
T R A N S L A T I O N .

THose Holy and Learned Men, by whose means the Church of *England* was happily Reformed from the Corruptions of Popery, did not in any thing shew more Piety and Judgment than this, That they espoused no Doctrine, but what might be proved from any Edition, or Translation of the Bible, and even from the Vulgar Latin itself; They did not take the course of Schismatics, and Hereticks, who commonly endeavour to defend their Errors by some particular Texts of Scripture, wrested by artificial glosses to their own mistaken sense; but made good their Cause by a great cloud of Testimonies from those Holy Books, and other Ancient Monuments of Christianity, or rather from the main scope, and tenor of both: So that if they had had none to please but themselves, and those pious Souls who had a holy thirst after divine Truth, the Translating of Scripture had been a work of no very great difficulty; for the sum and substance of our Religion was to be found in every Bible, and every Translation of it, and did not depend on any Conjectures or Subtilties of Linguists.

But then, on another account, they had reason to make use of the greatest Caution and Prudence in this matter, I mean, Because the Eyes of their Enemies, the fierce Papists, were upon them, who, they might be sure, would make use of all their skill and diligence to discredit an *English* Bible, how faithfully soever Translated.

And in this respect 'twas very difficult for our Translators to avoid the giving offence; for as well they who Translated the Bible, as they who Inserted the Psalter out of it into the Liturgy, were no doubt fully perswaded, that the Hebrew of the Old Te-

stament was the very Original Text, and that therefore all Translations ought to be made from that; but on the contrary, the Romanists look'd on the Vulgar-Latin as the most authentic Text, and would not admit of any Variation from it: And further, they were sensible, that this Vulgar-Latin Translation, was done from the LXX, which had had a great respect paid to it by the Church in all Ages, for which reasons it seem'd dangerous, wholly to depart from it; therefore they took a middle way by complying with the Vulgar-Latin, and LXX, so far as they could, without contradicting their own Judgment, which was for the Hebrew.

But all the care and temper in the World cannot secure things of this Nature from the Censures of Men, when they are resolved to find fault. 'Tis no wonder that the Papists should Condemn, and Burn this Translation, this was expected before hand; but the hard Treatment, which this Psalter has met with from the Tongues and Pens of Protestants, is what could scarce have been believ'd, if it had been told to the Men of that Age, in which this Translation was made. How incredible must it have seem'd to pious Mr. Tindal, and Bishop Coverdale, if any one had told them, when they were engaged in this excellent Work, that 'twas to no purpose for them to go on with it; nay, that they had better let it alone, for that if the Scriptures were kept Seal'd up in the Learned Tongues, this could only cause a departure from that Church, that was guilty of such Barbarous usage toward the People; but that their Translation would one day be an occasion of making a Division betwixt Protestants themselves?

There is reason to believe that nothing has more discouraged the Ruling part of Foreign Churches in Communion with that of Rome, from Translating the Bible into the Vulgar Tongues, than the Experience they have had of the ill use made of it here in England; and how much more must they be confirmed in their Aversion to this Work, when by Reading the Books of our Dissenters, they may learn, that we have many amongst us, whose Stomachs turn at that Bible, by which our Reformation was first wrought, to such a degree, that they think the use of that part of it, which is yet retain'd, unlawful. And 'tis natural for them to conclude that their Fore-fathers in the time of Henry VIII.

were not to blame for burning Tindal's Bible, since Protestants themselves do now charge it with Mis-translations and Blasphemy; so that the fiercest Papists could not more severely Condemn it then, than those who would be thought the soundest Protestants have done since: But this is but one particular of a great many, wherein Papists and Dissenters are United against the Church of England; they seem to wheel off from each other, and to be at the greatest distance, when in reality they meet again at the opposite part of the Circle.

See *Idolat. of Com. Pr. Worship, and the Answer to Mr. Oliver's Sermon.*

If

If the Dissenters would speak out, I am perswaded they must acknowledge, that the only grand and real objection against the Psalter is, that 'tis a part of our Liturgy; for I cannot but think, that if our other Translation had been placed there in its stead, when it was first published, in less than an Hundred years, (which have now almost pass'd since that time) there would as many, and as great Objections have been made against that, as there have been against this: The exceptions against that Translation must indeed have been very frivolous, and so I do in reality think those to be which have been raised against this; but I cannot but remember the saying, of the Reverend and Judicious *Hooker*, [That we must consider, not how small the Spark is that flies up, but how apt things about it are to take fire.]

The Objections against it are,

I. Such as lie against this Translation in general.

II. Such as are against some particular Passages.

Those of the first sort are as follows, *viz.*

First, That this Translation is more accommodated to the LXX, than the Hebrew.

Secondly, That it adds some Words and Verses.

Thirdly, That it omits, or leaves other Words and Verses Untranslated.

I. As to the first general Objection, that it is more accommodated to the LXX, than to the Hebrew, as Mr. *Calamy*, (Cap. 10. Abridgment of Mr. B's Life) is pleased to express it, I answer.

1. If it were true, yet this would not be any Crime in the Translation, nor in the Church which received it; however, not so great a Crime, as to justify a Separation. I can never think that 'tis a Christian temper of Mind, which disposes Men to make Divisions on such accounts as these; for it is certain that for many Ages after Christ, the greatest part of the Church had no other Canon of Scripture, but the Greek Translation of the LXX, or such as were made from that. 'Twas by this Translation, it being in that Language, which was then most Universal, that the main body of the Gentiles were converted and settled in the Christian Faith; nay, further the Apostles, and even Christ Jesus himself, did sometimes quote Texts out of the Old Testament, as they now stand in this Greek Translation, and not according to the Hebrew; so that if our Translation had been done from the Greek, yet our Dissenters in objecting against it, must strike at the Penmen of Holy Scripture, and even at Christ Jesus himself. Had our Saviour been of the same temper with our Dissenters, one of the first Works, on which he had set his Apostles, or which he had performed himself, had been to make a New Translation of the Old Testament, to put into the hands of the Gentile, or Heathen Converts; but our Saviour did not come into the World to teach Men to be Criticks, but was content with such Translations of the Bible, as were receiv'd by the

Church: So that if this Translation of the Psalter were wholly from the LXX, yet I believe no competent Judge would have been of Opinion that we ought to divide on this account. But it should seem our Dissenters would, and by parity of reason, if they had lived in the Age of Christ and his Apostles, and had been as wise as they are now, they must have departed from them too; for they, upon some occasions, used the Greek Translation, or one that agreed with it, and that is the most that could have been said of the Church, if what Mr. *Calamy* pretends were true. But

2. This is a very great mistake, and any one that would have been at the pains to compare the Ten first Psalms of this Translation with the Greek, might easily have convinced himself of this Error; for in these Ten Psalms, there are not less than Twenty material differences between the Greek Translation and ours, whereas they do not agree with the Greek in more than five particulars throughout these Ten Psalms, excepting such places where all Translations agree, as God be thanked, they do in the main: Nay, further I hope to make it appear to all impartial Readers, that our Translators never do render any one Verse, so as to make it contrary to, or inconsistent with the Hebrew; but they differ from the Greek, and give us a sense quite distinct from them in at least 250 places, and do not so much as seem to follow the Greek in much above 60 places.

I say seem to follow them, for 'tis my opinion that they did not in these 60 places propose to make the Greek their Pattern, except in rendring here and there some particular Words: (See *Gen. Note 9th.*) It is certain there are many Supplemental Words in this Translation, which are in the Greek too; but then the reason why they are here is not that they were in the Greek, but because they were in the Vulgar Latin: The reason I have for saying this, besides what shall be said under the following Head, is, because there are some Supplements in our Translation, which are not in the Greek, but in the Vulgar Latin only, as [Heavens] *Psalms* xxii. 32. [in Jerusalem] lxxv. 1. and then they repeat the second Verse of *Psalms* cxxxvi. and make it the 17th or last Verse of that Psalm, whereas if they had follow'd the LXX, these two Words, and that Verse had not been in our Psalter.

Perhaps some may think I have poorly mended the matter, when in stead of the LXX, I have pitched on so blind a guide as the Vulgar Latin, which seems to be but a careless and unskilful Version of the LXX, and therefore I must explain myself, and Vindicate our Translators. I say then, they only followed the Vulgar Latin, in taking some Supplements from them, the most of which they (the Vulgar Latin) had from the Greek: That they did not follow the Vulgar Latin in the main, is proved by the same argument, by which I before shew'd that they did not follow the Greek, namely, That they differ from them in at least Two hundred and fifty places, when it cannot be pre-

tended

wended that they Copy'd from them in much above Sixty. And the same Collection of Texts does as effectually prove, that they did not Translate from the Vulgar Latin for the most part, as that they did not Translate from the Greek, because, as has been said, the former is but a Transcript of the latter. What reason they had to take these Supplements from the Vulgar Latin, it will be more seasonable to shew under the next Head. But they were so far from following the Vulgar throughout, that *Coverdale*, in his Epistle Dedicatory to the first Edition, assures us, That he had before him no less than [Five Interpreters] of which he tells us in his Preface, [some were Latin, some Dutch.] *Santes Pagninus* had publish'd his Latin Translation six or seven years at least, before ours. Our Translators were, without question well acquainted with the great *M. Luther*, and his High-Dutch Translation: *Munster* and *Leo Juda* were Contemporaries with our Translators; and tho' they did not Print their Latin Bibles before ours, yet 'tis not improbable, that these Learned Men might have Communicated their Papers to our *Tindall* and *Coverdale*. Any one by perusing the following Notes, may convince himself, that they agree with *Munster*, more than 'tis credible that they could have done, if these Learned Men had not conferred Notes. And in the Edition begun 1539, our English Translation follows *Munster* in some places, where they did not do so in the Edition of 1535. After *Munster's* Translation had had his finishing hand, and had been publish'd (as it was in the same Year with our first Edition, viz. 1535) 'tis probable that *Dr. Coverdale* in the review which he made 1539, thought fit to Copy after him in some places, where before he had not so clear a light: Tho' after all, our Translation does not servilely follow that of *Munster*, or any other. And what *Coverdale* says of the first Edition, may as well be apply'd to the other, namely, that it follows other Interpreters or Translators only [for the most part, Preface.] In the same Preface he reproves those [who alledge Scripture so far out of Season, and so wide from the purpose, that a Man may perceive that they never saw the Original;] much less therefore is it to be believ'd, that he, and his Friend *Tindall*, would undertake to Translate it, [without seeing the Original] which makes *Mr. Baxter's* censure in his [English Non-conformity] appear to be rash and groundless, when he charges our Translators with [want of skill in the Hebrew.] Some body was even with *Mr. B.* by proving that this grave Censor of other Mens Abilities, did not himself understand Latin. (See Preface to *Dr. Maurice's* Book against *Baxter*.) And since the chief reason that *Mr. Baxter*, and some others had for this Suspicion, was, that they supposed, that since they took these Supplements from the Vulgar and LXX, that therefore they followed them in every thing else, let me desire the Reader to observe, that in the first Edition of the

English Bible 1535, many, and indeed the greater part of these Supplements are omitted, particularly those *Psalms* xxix. 1. xxxvii. 29. (but that large one in the xivth *Psalme* is inserted.) And I hope no-one will believe that Dr. Coverdale, who omitted so many of them in the first Edition, received them into the latter for want of skill in the Hebrew, especially when 'tis consider'd, that in that Edition begun 1539, which hath all those Supplements, that are now in our Liturgy-Psalter, they are Printed in a less Character, and clearly distinguish'd from the rest of the Text.

Where I could meet with any Translators, whether Older or Younger than ours, that understood the Hebrew as they did, in such places where they disagree with our present Bible-Psalter, I have quoted their Translations. For I suppose that any Reader, who is not very immoderately conceited of his own skill in the Hebrew, will conclude that they Translate according to the Hebrew Text, when they give us the same sense that those great Masters had done before, or have done since; and by this means I do not only save my self and Reader a great deal of pains in pursuing the meaning of Difficult Hebrew Words and Phrases, but I shew that our Dissenters cannot despise this Translation, but that they must at the same time pass a slight upon those Men, who have a deserved name for their skill in the Hebrew Tongue, amongst all impartial Judges. Sometimes I produce the Authority of the most Learned Dr. Hammond, whose judgment will weigh much with all unbiass'd Men, and who was far enough from any fondness for this Translation; upon occasion I appeal to Mr. Ainsworth, as supposing that the Confession of one of the most Learned Adversaries of our Liturgy and Psalter, is a good proof that our Translators are in the right, when they understand the Text in a sense, which he allows of in that very Translation, which he compos'd chiefly in opposition to that which I am now Vindicating: Nor do I omit the opinion of the Right Reverend Bishop Patrick, when it is to my purpose, and let no Man think that he was prejudiced in favour of this Translation; so far from this, that he does not make this Psalter the Text to his Paraphrase, tho' at the same time he Dedicates, and Commends it [to those that frequent the daily Prayers of the Church.]

All Translators are tolerably well agreed in every thing that nearly concerns our Faith and Practice: In other lesser matters, the Hebrew, especially in the Poetic and Prophetical Books, is not so clear, but that it may admit of various constructions, tho' the Sense be still much what the same; and this is the chief cause of the seeming difference betwixt the last Translators, and those other: So that Men should by no means conclude, that this Psalter was not done from the Hebrew for this reason, that it does not always exactly agree with that in our *English Bibles*, and yet 'tis to be fear'd that 'tis from hence that some have drawn such hasty conclusions in prejudice to this Psalter.

2. I proceed to consider the second Objection, namely, That some Words and Verses are added, which are not in the Hebrew Text. Now I shall endeavour to shew,

I. That these Supplements are Innocent.

II. They were Prudent.

1. That they are Innocent, and do no injury either to the Bible or Reader. And this will appear from this Consideration, That these Supplements are for the most part the very Words of the Hebrew Scripture, tho' not in those very Verses of the Psalter, where the Vulgar and LXX, and our Translators place them. The most observable Supplement in this Psalter, is that of three Verses, in *Psalm xiv*, viz. 5, 6, 7. which words are not only all extant together, *Rom. iii. 13, 14, &c.* but are yet to be found in the Hebrew Bible, tho' at several places: [See the account of the Supplements at the end of this Preface.] So that if they were not all the Words of *David*, yet they are the Words of Men divinely inspired; and I suppose there can no good reason be given, why we may not rehearse these Words all together, since *St. Paul*, as is just now said, hath done so before us. Further, the Reader may observe, that the Addition is to the words, not to the sence; to the bulk, not to the weight; for he that does but consider the meaning of the words contained in the 5, 6, 7th Verses, which are supply'd in this Translation, will find that they are only a Repetition of the same sence, which is contained in the 4th Verse, and is exaggerate in the Hebrew.

The other Supplements are either of the same nature with this, or however contain no sence but what is imply'd in those Verses or Sentences, where they are placed, and do rather exaggerate, or explain, or give an agreeable close, than add to the Sence of the Text, as the Reader may see, by taking notice of all these Supplements drawn up together in the following Papers. If there be any words that are not to be found expressly in any other part of Scripture, nor their sence contained in the words immediately going before or after in this Psalter, they are those, *Psalm xxxvii. 29.* [The unrighteous shall be punished:] But it is to be consider'd, that if these very words are not elsewhere in the Bible, yet there is no truth more frequently inculcated in that Holy Book, than that which is imported by them, and 'tis no less than six times repeated in this very Psalm, tho' in other words, viz. ver. 2, 9, 15, 17, 20, 22; so that even this cannot properly be called an Addition to the Word of God, unless you have more regard to the Letter than the Sence: Some very Learned Men have been of opinion that these words were once in the Hebrew Bible, as you may see in my Notes on that Verse.

But since 'tis evident, that our Translators and Reformers had a much greater regard to the Hebrew than the Greek, and since they have inserted no Supplement at least into the Psalter, but

what is contained as to its Sence in the one, as well as the other, therefore I have waved all disputes concerning the Authority of the Hebrew Code. Learned Men will always have different Sentiments of this matter, but there is, God be thanked, no difference between the Greek and Hebrew in any thing that concerns our Faith, or Devotion, or Practice, but only in Chronologies and Genealogies, and matters of mere Speculation.

Further, those Men are most unreasonably Censorious, who would condemn every word that is inserted into a Translation, that is not in the Hebrew, as a Transgression against that Rule, *Deut. iv. 2. xii. 32.* an English Reader might almost as soon understand the Hebrew Bible, as a Translation made from it without any Supplements at all. Mr. Ainsworth himself, who so closely pursues the Hebrew Words, that he often loses the Sence, yet owns that he was forced [to add some necessary words of Explanation.]

Nor are we to think it a Crime in Translators, that they sometimes supply a Word more than is absolutely necessary. When a certain Lawyer came to our Saviour, *Lu. xi. 25.* to be resolv'd how he might enter into Life, our Saviour first bids him give his own Judgment in this matter, by asking him how it was written in the Law? He answers, [*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy strength, and with all thy mind.*] Now in this Answer, there are four English words more than are to be found in that Text which he quoted. The Text is, *Deut. vi. 5.* where no such Words as [*with all thy mind*] are to be read; yet our Blessed Lord does not reprehend him as guilty of adding to the Word of God, but on the contrary, says, [*Thou hast answered rightly;*] nay, further, our Saviour himself, in repeating this Commandment, *Mar. xii. 33.* uses the very same Words. If then our Saviour cited Scripture faithfully, when he used more Words than are in the Hebrew Text, or are necessary to express the Sence of it, by consequence they ought not to be charged with doing what is unlawful, who do the same thing that our blessed Lord himself did. It may indeed be pretended, that our Saviour had a Divine Authority, by which he might alter the Scriptures, and add to them as he pleased, which no mere Translators must pretend to. In answer to which, I need only say, That tho' our Saviour had the most unlimited Authority in this, and all other respects, yet he was not now exercising it, not making new Laws, but rehearsing the old, not Writing, or Dictating new Scriptures of his own, but citing those of *Moses*: But further, tho' Christ had such an Authority, yet the Lawyer had not, and yet our Saviour approves of his Quotation too. The only use I would make of this, is to shew, that if Translators in enumerating several particulars, do sometimes insert a word or two, that are not in the Original, it should not from thence be inferr'd, that they are guilty of making

making Criminal additions to the Scripture, the Lawyer to [*the heart and soul*] added [*the mind* ;] our Translators from the Vulgar, and they from the LXX, to *Corn and Wine*, *Psal. iv. 7.* add [*Oile* :] The case is, I suppose, the same, and 'twas no more a fault in the one than in the other; in the first Text we have a description of doing a thing with the greatest earnestness, in the other of a plentiful crop; and in those Countries [*Oile*] was as necessary an Ingredient to plenty, as [*the Mind*] to represent the greatest application and diligence.

2. And if these Supplements were lawful, no doubt but they were expedient also, because by this means they remov'd one occasion of offence, which the Papists might have had against the Psalter; for they, in all probability, would have made loud outcries against it, as having [*Sacrilegiously taken away part of the Scriptures* :] And they had had as good pretence for it, as our Dissenters have for accusing this Psalter of the same Crime, for omitting the words subjoin'd to the *lxxii Psalm*; nay, they had had a more plausible appearance of reason, for saying the former, than our Dissenters for the latter, because these Supplements have by many, and indeed most Churches been receiv'd as the very Words of those Psalms, in which they are inserted; but what is called the 20th verse of the *lxxii Psalm*, was never thought a part of it till now of very late.

And if the Papists had rais'd this Objection, it might not only look like a real one to those of their own Party, but raise suspicions in the Minds of those honest and well-meaning People, who were well-affected to the Reformation; for it was very hard, if not impossible, to convince these Men, that these Words were not in the Hebrew, that being a Language, whose Characters were scarce known to any that lived here in *England* in those Days: But the Vulgar Latin, especially the Psalter, was understood by many; and 'twas easy for any one, with a very indifferent degree of knowledge in the Latin Tongue, to discover that those Verses and Words were extant in the Latin Psalters, or if they could not read Latin, yet they might see the main Supplement, that in the *xiv Psalm*, standing all together in the *English Translation* of *St. Paul's Epistle to the Romans*: And this must at first sight have stagger'd an unlearned Reader, and made him believe that our Translators had given them the Scriptures but by halves.

That they did not make these additions for want of skill, or better information, will appear from what has been already said, that they had other Translations done from the Hebrew, and in all probability the Hebrew Bible it self before them, through out the whole Work; as I suppose will appear to any, who shall please to compare this Translation with others of that Age, and especially with that of *Munster*, who rejected all these Supplements, but to whom in other respects, our Translators had a particular

ticular Eye; which was so well known in Queen Elizabeth's time that *Munster's* Translation was used in our Latin Common-Prayer-Books, with that great Supplement, *Psalms* xiv. inserted in distinct Characters, and all the rest omitted. I have seen two of these Editions, one by *Vautrollier* 1574, in pretty large Octavo, and the other by *Wolf*, 1572, in a much less Volume.

There is indeed another particular, wherein they comply'd with the Vulgar Latin, or rather with the Custom of that Age, I mean in placing the first Latin Words, as the Title or Name of the Psalm. These Names or Titles they did indeed take from the Vulgar Latin, and they were not put there by the Compilers of our Liturgy, but by the Translators themselves; but let it be observed too, that tho' they retain the very same initial Words that are in the Vulgar Latin, yet they don't Translate even those words according to the Vulgar Latin, as may be seen *Psalms* lxxv, lxxiii, lxxxiii, xcv, &c.

I hope it evidently enough appears, that nothing of this kind was done through Carelessness or Ignorance, but for good and wise Reasons; for by this means, our Translators and Reformers have made it appear, that they did not affect needless Innovations; and took the best course to convince all foreign Churches, that we rejected nothing, meerly because used, or receiv'd by them: Especially since by doing so, we do no wrong to Scripture, make no real addition to the Sense of the Bible; and every one that can but read English by comparing this Psalter with the other, may know which Words are in the Hebrew and which are not.

3. But the greatest Objection of all is yet behind, and that is, that we do diminish, or take away some part of the Scriptures, or to use the decent Language of our Dissenters [Sacriligiously steal] (See the Idolatry of Common-Prayer Worship,) from the People, part of the Psalms; and this is indeed a heavy charge, if there were any truth to support it.

But suppose we had not the Psalms entirely in our Liturgy, would this amount to the grievous Sin of Sacrilege? Surely not, except they were left out of our Bibles too. For the Title is, [the Psalter or Psalms of David, as they are appointed to be sung or said in Churches;] and if the Reformers of our Church had thought fit to omit the use of some Psalms or Verses, as less edifying, what Crime had there been in so doing? Do our Dissenters, in their Meetings, sing the whole Psalter thorow, from the beginning to the end? do they not rather chuse some select Verses or Portions? and if we should do so in Chanting or Reading them, why would the fault be greater in us, than in them? Suppose any of their way should make a Collection of those Psalms, or part of Psalms, which were judged more fit to be Sung in Publick Assemblies, and should print the Collection, with this Title [The Psalms as they are sung in the Congregations of, &c.] would they think it fair to have the Publishers stigma-

tized

of this Translation.

II

tized for Sacrilege? And here let it be observed, once for all, that the Translators of [the great Bible] were not at all guilty of this pretended Sacrilege, but insert all which our Dissenters complain of, as wanting in our Liturgy; the Compilers of which, were pleased to make these Omissions, which are so much cry'd out upon. But let us consider particulars.

r. They omit the Titles, which are in the Hebrew: So do our Dissenters in Singing the Psalms. Mr. *Ainsworth* himself has not thought fit to turn them into Metre, tho' he would have the Reader believe, that the Titles are part of the first Verse of every Psalm in the Prose-Translation; but it may as rationally be asserted, that the Name is a part of the Man, or the Sign a part of the House, as that the Titles are any Essential Members of the Psalms.

2. Another omission complain'd of, is, That of those hard Words [*Neginoth, Alamoth, Mehalath, &c.*] together with [*Selah*] which is often met with in the middle of a Psalm; but let it be consider'd, that those who are supposed to guess best at the meaning of these Words, do suppose that they relate to the Musical Instruments, which they of old used in Singing these Psalms, or however, to the Tunes then in use, but now utterly lost. One would think our Dissenters have no manner of reason to complain of this matter, since they now think all Instrumental Musick unlawful in the Service of God, and never sing the Psalms at all in a Prose Translation as this is; nor, if they did, would they be at all assisted by having these Words fix'd in the front of the Psalms, much less do they give any light to the meaning of the Psalm, or any ways concern the Piety or Devotion of those who use the Psalter; and what necessity there can be of having such Words in the Psalter, as do make us neither more Musical, nor more devout, I cannot see. Mr. *Ainsworth*, that in something or other he might mend our Translation, never omits [*Selah*] either in his Verse or Prose, and yet he himself, (See *Ainsworth's* Note on *Ps. iii. 3.*) as well as others, seems inclin'd to believe that it was but [a Mark of straining or elevating the Voice;] and if so, then 'tis a down-right blunder in him to insert it, as he does among the Words of the Psalm to be sung or said: 'Tis just as if unskilful Readers or Transcribers, should make [*Elah*] a part of any Song or Anthem, or should suppose that [*Base, Tenor, &c.*] were to be Pronounced or Sung.

3. As to the Hallelujah's, or [Praise ye the Lord] pretended to be omitted at the beginning of several Psalms, the Reader will find, by consulting the Notes on those particulars, that the fault is not in our Translators, who do not make them a part of those Psalms, but in those that do; and if the Hallelujah be sometimes wanting at the end of a Psalm, this seeming defect is abundantly made up by the Doxology, or [Glory be to the Father, &c.] which is but an Orthodox Christian's Paraphrase on the Hallelujah, and

and which no one can reasonably object against, who knows in whose Names he was baptized. It should be the business of our whole Lives, to glorify those divine Persons, to whose Service we have been so solemnly devoted; and therefore no good Christian can think, that he honours them too much, or too often; and they who dispute against it, do but give occasion to make Men suspect, that they are creeping down to Socinianism by the back-Stairs.

4. But the most strange Objection of this sort, is not yet mention'd, and indeed I could not have thought it worth answering, if so considerable a Man as Mr. Baxter had not made it. He charges our Translation for omitting whole Verses, in his [English Nonconformity,] which I suppose can be no other than the Title of the Psalms, which have been already accounted for, or those Words at the end of the lxxii Psalm, [the Prayers of David the son of Jesse are ended.] The Reader may well think that Mr. Baxter had good reason not to explain himself, for the very rehearsing the Words, is, I suppose an effectual confutation of the Objection; any Man that is not unreasonably prejudiced, will rather believe, that the Psalm has its full Period at those Words, Amen, Amen; and that what follows, is no more than [Finis] at the end of a Book: And if this exception be of any force, every Printer must be Indited and found guilty of Theft, who neglects to put that Word at the foot of the last Page of every Book he Publishes. David's Psalms were not Collected all at once, and the foregoing Psalms were all that the Collector had yet found, and this is what he seems to acquaint the Reader with; or else the lxxii Psalm, being that which was made by David on Solomon's Coronation, just before his own Death, there was this intimation put at the foot of the Psalm, to let us know, that David never composed any other after this. For it is needless to inform the observing Reader, that the Psalms are not placed in the same order that they were made. But these Words are so far from being part of the lxxii Psalm, that in all appearance they were never Written by the hand of David. However, Mr. Ainsworth himself did not think that this Verse (if I may so call it) belong'd to the Psalm, [so as that it was to be sung, or said,] for he does not pretend to Translate it into Metre, nor any other that I have met with. I am fully perswaded that if the Inscriptions following after St. Paul's Epistles, especially those to Timothy and Titus, had been wholly omitted in our English Testaments, we had never heard a Word from our Dissenters on that subject, by way of Objection; now why should this after the lxxii Psalm, be thought so sacred, those others so needless or false, as these Men would have them thought?

II. As to those Objections which have been made against other particular passages not mentioned in this Preface, the Reader will find them accounted for in their proper place. I have endeavour'd

to make a Collection, not only of those places against which our Dissenters have actually and openly declar'd, but of all those seeming difficulties which may stop a Reader, when he is comparing this old Translation with that in our present *English* Bible; and if I make it appear, by the Authority of those Men, who have best understood the Hebrew, or by any other means, that our Translators only construed the Original Words in a manner somewhat differing from the others, and that they did it for the most part altogether as properly, and sometimes more so, than our last Translators, then I hope it will be allow'd that I have made a just Defence of this Psalter.

It must be own'd that our last Translators have kept more close to the Hebrew Words; whether this be a real excellency, I will submit to better Judgments: But these Translators, whom I am now Vindicating, did not affect to turn Word for Word, but to give us English sence and phrase, for Hebrew sence and phrase. The Latin Translations of *Leo Juda*, & *Castellio*, are much Celebrated by Learned Men, for having used this Liberty; and tho' verbal Translations are very useful, yet I cannot but think, that the other more free way of Translating Ancient Authors, lets middling Readers more easily into the sence and meaning of the Original; and for this reason I believe, that any mere *English* Man may better understand this Psalter, than any other that has yet appear'd, tho' it be now 170 years since it was first Compos'd, and be considerably the most ancient of any other. And I cannot but have a very great opinion of those Men who first penn'd it, when I consider that there is scarce any thing in our Tongue Written in the same Age, which, so far as I am able to judge, comes near it for Style and Expression. The Antiquity of some words and phrases will rather provoke the reverence than contempt of all sober Persons; and as for Drolls and Buffoons, neither new Translations of Scripture nor old, neither the words nor Actions of the best Men, or even of God himself, can escape their ungovern'd boldness, which they falsely call Wit.

But I do by no means delight in comparing two good Performances; because 'tis hard to speak freely in Commendation of one, but that one must seem to lessen the other; but I shall take the liberty of desiring my Reader, whether Churchman or Dissenter, to compare our Translation with that of Mr. *Ainsworth*, which was published after all three Translations, not only this of the Great Bible, but that of the Bishops in Queen *Elizabeth's* Reign, and the last made in King *James's* time, as he himself acknowledges in his Preface. He tells us, that he published it [for the help of the Saints] who it seems were not sufficiently provided for by any of these Translations which the Church had put into their hands. Lest my Reader should not have Mr. *Ainsworth's* Translation at hand, I will here give him a Specimen of it, one can't chuse amiss, but the Psalm that offers it self is as follows.

PSAL.

PSAL. LIX. Metre.

- M**Y God deliver me from them
that are mine enemies,
Set thou me up on high from them,
that up against me rise.
- 3 Deliver me from them that work
painful-transgression,
And from the men of bloods vouchsafe
to me salvation.
- 4 For loe they lay-wait for my Soul,
the strong together-draw
Against me: not for my trespass,
nor for my Sin, O *Jah*.
- 5 Without iniquity in me
they run and ready make,
Rise up to meet me, and behold,
And thou *Jehovah* wake.
- 6 [Wake] God of Hosts, God of Isr'el
to visit heathens all.
Be gracious to none [Selah]
that works sin disloyal.
- 7 They turn at ev'n, make-noise like dogs,
and Citie round belay.
- 8 Lo with their mouth they utter much:
swords in their lips have they.
For who say they is he that hears?
- 9 But thou eternal one
Wilt laugh at them, wilt heathens all
have in derision.
- 10 [O thou that art] his fortitude
to the attentively
Will I take heed: because that God
is my munition high.
- 11 God of my bountiful-mercies,
he first prevent will me
On mine envious enemies
God, he will let me see.

PSAL. LIX. Prose.

- T**O the Master of the
Musick. Corrupt not
Michtam of David when
Saul sent, and they kept
the house for to kill him.
- 2 Deliver me from mine
enemies, O my God: from
them that rise up against
me, set thou me on high.
- 3 Deliver me from the
workers of painful iniqui-
ty: and save me from the
Men of bloods.
- 4 For loe they lay-wait
for my soul, the strong do
draw-together against me:
not for my trespass, nor
for my sin, *Jehovah*.
- 5 Without iniquity in
me they run, and make
ready: raise thee up to
meet me, and see.
- 6 And thou *Jehovah* God
of hosts, God of Israel, a-
wake to visit all the hea-
thens, be not gracious to
any that unfaithfully work
iniquity. *Selah*.
- 7 They return at Evening,
they make-noise as a dog,
and compass the Citie.
- 8 Lo they utter with their
mouth: swords are in their
lips, for who heareth?
- 9 But thou, *Jehovah*,
wilt laugh at them, thou
wilt mock at all the Hea-
thens.
- 10 His strength, unto
thee will I take heed: for
God is mine high de-
fence.
- 11 The God of mercies
will prevent me; God
will let me see on mine
enemies.

- 12 Slay them not lest my folk forget
make them abroad to stray, (them; my people forget; make
In thy pow'r, and down bring thou them wander abroad in thy
our Shield, O Lord my stay. power, and bring them
down, our shield Lord.
- 13 Sin of their mouth, word of thy lips: 13 The sin of their mouth,
when in their haughtiness, the word of their lips:
They tak'n are, and let them tell; when they shall be taken in
of cursing and falseness. their haughtiness, and of
their cursing; and of false
denial let them tell.
- 14 Consume in wrath, consume and let 14 Consume in wrath,
them be no more: that they consume and let them be
May know that God in Jaakob rules, no more: and let them
to th' end of the earth, Selah. know that God ruleth in
Jaakob: to the ends of the
earth, Selah.
- 15 They turn at ev'n, make-noise like dogs 15 And they shall return
and city round belay. at evening, make-noise as a
dog, and compass the citie.
- 16 They wander shall to eat, and howle, 16 They shall wander a-
if filled be not they. broad for to eat, and shall
howle, if they be not sa-
tisfied.
- 17 But I will sing thy strength, and shout 17 But I will sing thy
at morning thy kindness, strength, and shout at mor-
For thou my sence, and refuge art, ning thy mercy; for thou
in day of my distress. hast been an high defence
to me, and a refuge in day
of my distress.
- 18 O thou that art my fortitude, 18 My strength, unto thee
to thee sing-psalm will I; will I sing-Psalm, for God
For God mine high munition is, is mine high defence, the
the God of my mercy. God of my mercy.

Mr. Baxter would have it thought, that Mr. Tindall and Bishop Coverdale did not understand Hebrew; but by this sample it may appear, that there may be a greater fault in some Translators, and that is not to understand English, or however to make the Readers believe they do not; for Mr. Ainsworth turns the Hebrew in such a manner, that no one would believe him to be our Country-Man. Our Translators use the Language of our Forefathers, as it was 170 years ago, and as it is still ours in the main; but Mr. Ainsworth uses such words and style, as never were, and I dare preface, never will be English. The ends I had in Transcribing so much of his Translation, were,

1. To convince my Reader, that a Translation is not therefore the better because it keeps closer to the Hebrew than others do; for

for this indeed was Mr. *Ainsworth's* fault, and by this means it comes to pass, that his Psalter is rather a Construing Book, than a Translation; but let no Man think that Mr. *Ainsw.* play'd this part, whatever it was, for want of Wit: No, it is certain Mr. *Ainsw.* was as Learned a Man, as any that ever dissented from the Church of *England*; his design seems only to have been this, namely, to make Non-sence of the Psalms, rather than to seem to agree with our Translation, unless it were now and then un-
wares.

2: My other design was to shew, the Reader what a Reformation we were like to have had, if the designs of our Old Paritans at the latter end of Queen *Elizabeth's*, or the beginning of King *James's* Reign had taken effect. We may be sure that all our Translations must have given place to this of Mr. *Ainsworth*, or something like it, and all their Alterations would have been much of the same piece, namely, under a pretence of bringing all things nearer to the Written Word, to draw us from the true sence and meaning of it. Our present Dissenters boast, [that they are the Off-spring of these Men;] and I cannot but earnestly pray to God, that he would always deliver our Church from such Reformers, and such Translators.

But Mr. *Calamy* has an objection against all the Conforming Clergy, as having given their assent to a contradiction; for whereas *Psal.* cv. 28. runs in this old Translation [they were not obedient,] in the other [they rebelled not] he asks this shrewd Question, [how could they give their assent, that they rebelled, and they rebelled not?] whereas in Reason and Charity, he ought first to have ask'd this Question, *viz.* have the Conforming Clergy by any publick Act, given their assent to the Translation of the Psalms contained in the present English Bible? that they assent to this old Translation is evident, both from their Subscriptions, and their publick use of it; but it does not appear to me, that they have any ways consented to the other Psalter. They do indeed by their Practice approve the last Translation of the Bible, so far as they are obliged to read it, that is of all the Lessons appointed in the Liturgy, and the Epistles and Gospels throughout the year; but how will he prove that they have assented to that Translation of the Psalms, or to the publick use of them? tho', after all, there is no manner of contradiction in the sence of these Translations; for those Divines, who follow the sence of the last Translation, suppose that [they] relates to *Moses* and *Aaron* mentioned in the 26th verse, and 'tis certain [they rebelled not,] but they who follow the Old Translation, take [they] to refer to the *Aegyptians*, or [they who dwelt in the Land of *Ham*] mention'd in the 27th verse, which seems the most probable opinion, because this is the immediate Antecedent, the other a remote one; and 'tis sure that the *Aegyptians* did rebel, or [were not obedient.] There cannot be a severer reproach

reproach to a whole body of Men, than that of contradicting themselves, and that in so publick a manner; and when an accusation of this nature appears to be false in fact, it only proves that they who made it are a contradiction to themselves, and to their own Profession, and that whatever they pretend, they do not really believe [Moderation to be a Vertue.]

Let me desire Mr. Calamy, and his admirers, to hear an Admonition from one of their own Brotherhood, who was concern'd in the publishing of the Supplement to Mr. Pooles Annotations, and wrote the Preface; where having observed that this Psalter is according to Tindal and Coverdale's Bible, he adds these observable Words, [This should make us more wary in our Censures of that Translation.] And after having a while wonder'd how it should come to pass, that 'tis still used by us, he thus at last ceases his wonderment, [possibly God for the honour of his Martyr (i. e. Tindal) thus order'd it.] We are doubly obliged to this Gentleman, first for his bare supposition that 'tis possible, God might have the ordering the Liturgy; Secondly, that 'tis an honor to the Martyr that his Translation of the Psalms makes a part of our Liturgy: The consequence from this is evident, namely, that for ought they yet know, if we may believe this Gentleman, the use of the Liturgy, and this Psalter, may be by God's appointment.

A particular account of the Supplements, which our Translators take from the Vulgar Latin, and the Vulgar Latin chiefly from the Greek Translation of the Seventy; whereby it appears, that these Supplements do not add to the sense of the Hebrew Bible.

These Supplements are such Words as must be understood in those Translations in which they are not express'd. See Gen. Note 6th.

Psal. II. 11. unto him

12. right.

Mr. Ainsworth himself allows, that by way here is meant, the true way.

III. 2. his

XIX. 12. my

XX. 9. upon thee.

XXIII. 6. thy

XXXIII. 3. unto him

XXXVIII. 16. even mine enemies

XLVII. 6. our

XLVIII. 3. of the earth

[to shew that heathen Kings are there meant. See the Marginal Notes on this Verse.]

L. 21. Wickedly

LV. 25. O Lord

CXIX. Mem. 1. Lord

CXX. 6. unto them

CXLV. 15. O Lord.

2. The next are proper, and prudential, if not necessary Supplements, such as all Translators make use of, more or less. See *Gen. Note 6.*

Pfal. I. 5. from the face of the earth.

XI. 5. poor.

XV. 5. to his Neighbour

XVIII. 6. holy

49. cruel

XIX. 14. always

XXII. 16. many

32. Heavens

XXIV. 4. his neighbour

XXXVI. 12. all

XXXVII. 37. his place

XLII. 12. God

LI. 1. great

LV. 13. peradventure

LXXIII. 18. I said

LXXVII. 13. our

LXXXV. 8. concerning me

XCII. 12. of the house

XCV. 7. the Lord

CXV. 9. house of

CXVIII. 25. me

CXXXIV. 1. now.

These are the greater part of the Supplements from the *Vulgar*, and *Seventy*, and they are so inconsiderable, that some may think that it was needless to take any notice of them, and so should I, but that I would not give occasion to any to say, that I have omitted any thing, that has but the appearance of an Objection.

3. The remaining Supplements are mere Repetitions; and they are of four sorts.

I. Sometimes the very words going before, in the same Verse or Psalm, are repeated.

Pfal. LXVII. 1. God be merciful unto us [and be merciful unto us]

CVIII. 1. My heart is ready, [my heart is ready]

CXVIII. 2. [he is gracious] is repeated from the foregoing verse.

CXXXVI. 27. This Verse is a Repetition of the second Verse of the same Psalm.

II. At other places the words are repeated from another Psalm. *Pfal.* XIII. 6. [Yea I will praise the name of the Lord most high] from *Psal.* vii. 18.

XIV. 2. [No not one,] from *Psal.* liii. 4. you have also these words, *Psal.* xiv. 3. in the Hebrew.

5. [Their throat is an open Sepulchre, with their tongues have they deceived,] from *Psal.* v. 10.

[The poison of asps is under their lips,] from *Psal.* cxl. 3.

6. [Their mouth is full of cursing and bitterness,] from *Psal.* x. 7.

7. [There is no fear of God before their eyes,] from *Psal.* xxxvi. 1.

Pfal. XIV. 9. [Even where no fear was,] from *Pfal.* liii. 6.

LXXIII. 27. [In the gates of the daughter of *Sion*,] from *Pfal.* ix. 14.

CXLVII. 8. [And herb for the use of man] from *Pfal.* civ. 14.

CXLVIII. 5. [He spake the word and they were made,] *Pfal.* xxxiii. 6. and the sence of them is contained in the very next words, [he commanded, and they were created.]

III. These words which the *Seventy*, and *Vulgar* have inserted into the xiv *Psal.* ver. 6. [their feet are swift to shed blood. 7. Destruction and unhappiness are in their ways, and the way of peace have they not known,] are found, *Prov.* i. 16. and *Isaiah* lix. 7, 8.

IV. Lastly, Some Supplements are only a repeating the same sence in other words.

Pfal. VII. 12. [strong and Patient] is a Repetition or Explanation of the foregoing words [God is a righteous Judge.] [strong] is the *English* of the *Hebrew* Name [*El*] by which God is there called; and Patience is the property of a just Judge.

Pfal. XXII. [Look upon me.] This is no more than what is necessarily imply'd in the foregoing words, [My God, My God;] for when we call after one that is leaving us, what do we mean thereby, but that he should look back, and cast his eye once more upon us?

Pfal. XXVIII. 3. [Neither destroy me.] This signifies the same thing with the foregoing words, or explains the meaning of them, *viz.* [O pluck me not away.]

Pfal. XXXIII. 16. [And casteth out the Counsels of Princes,] meaning Heathen Princes, such as disturbed the people of *Israel*'s Peace, and therefore this is no more than was said at the beginning of the verse, *viz.* [The Lord bringeth the Counsel of the Heathen to nought.]

Pfal. XLI. [And needy,] the same with [poor] the foregoing word.

Pfal. LXV. 1. [In *Jerusalem*,] the same City with [*Sion*,] mention'd in the foregoing clause of the verse.

Pfal. CXXXII. 4. [Nor the temples of my head to take any rest.] They express the very same thing that was said before, *viz.* [I will not suffer mine Eyes to sleep, nor mine Eye-lids to slumber.]

Pfal. CXXXIV. 2. [Even in the Courts of the house of our God.] He had just before mention'd the whole Temple, or [house of the Lord] of which [the courts] were only a part or appendance.

Mem. [*Oyle*] supply'd, *Pfal.* iv. 8. is accounted for in the *General Defence*, pag. 9. and so is that Supplement, *Psal.* xxxvii. 29.

There remains but two, *viz.* [young rams] *Pfal.* xxix. 1. [wrought about, &c.] xlv. 10. for which see the *Notes* on those places.

An Account of those places in the Psalms, where this Old English Translation differs from the Seventy, and the Vulgar Latin.

LXX Translation.

Pfal. II. 3. Yoke

6. I was made King by him

12. Take hold of discipline

III. 7. all that hate me without cause.

IV. 2. dull of heart.

3. made wonderful

4. Be ye angry, and sin not

7. they are multiply'd by reason of the fruit of their corn, &c.

8. for thou, O Lord, hast made me dwell in hope by my self.

V. 11. and thou shalt dwell among them.

VI. 3. and thou, Lord, how long?

VII. 4. If I have retaliated those, who have requited me evil, let me slide away empty from mine enemy.

6. in the borders of mine enemies.

11. bringeth not forth anger.

12. Except ye be converted.

VIII. 2. thou hast perfected praise.

IX. 6. their memorial is perished with a crack.

20. Set thou a Lawgiver over them.

X. 14. to deliver them, or him, into thy hands.

17. Lend thine ear [to] the preparation of their hearts.

XI. 3. They have taken away what thou hadst perfected.

5. The Lord trieth the righteous, and the wicked, and he that loves unrighteousness, hates his own Soul.

Old English Translation.

Cords. See Dr. Ham. in locum yet have I set my King.

Kiss the son.

all mine enemies on the cheek-bone.

blaspheme mine honor.

chosen to himself.

stand in awe, and sin not.

8. since the time that their corn and wine, &c.

9. for thou, O Lord, only makest me dwell in safety.

12. because thou defendest them.

but, Lord, how long wilt thou punish me?

If I have rewarded evil unto him that dealt friendly with me: yea I have delivered him that without any cause is mine enemy.

because of the indignation of mine enemies.

12. is provoked.

13. If a man will not turn.

thou hast ordained strength.

their memorial is perished with them.

Put them in fear.

16 That thou mayst take the matter into thy hand.

19. thou preparest their heart, and thine ear hearkneth thereto.

For the foundations will be cast down.

6. The Lord alloweth the righteous, but the ungodly, and him that delighteth in wickedness doth his soul abhor.

Pfal.

of this Translation.

21

LXX Translation.

Pfal. XII. 7. according to thy highness, thou takest special care of the Sons of Men.

XV. 4. A wicked Man is set at nought before him.

XVI. 2. I have said,

3. as to the Saints, that are in his Land, in them hath he wonderfully delighted, or made wonderful his Will and Pleasure.

XVII. 3. so that my mouth shall not mention.

4. The works of men, because of the words of thy lips, I have taken heed of rough ways.

14. from the enemies of thy hand.

XVIII. 29. I shall be deliver'd from Temptation.

35. thy correction or discipline shall instruct me.

45. The strange children are grown old and lame, because of their ways.

XIX. 4. In the Sun he hath plac'd his Tabernacle.

13. Spare thy Servant from foreigners.

XX. 9. O Lord, save the King, and mercifully hear us, when we call upon thee.

XXI. 12. in the remainder.

XXII. 1. the voice of my sins is far from my help.

30. and let my soul live to him.

XXIII. 5. thy cup inebriates me, as being very strong.

XXIV. 6. the face of the God of Jacob.

7. O ye Princes lift up your gates.

XXV. 21. The Innocent and upright men stuck to me,

Old English Translation.

9. when they are exalted, the children of men are are put to rebuke.

He that setteth not by himself, but is lowly in his own eyes.

O my soul thou hast said.

All my delight is in the Saints that are in the Earth, and upon such as excel in ver-tue.

for I am utterly purposed that my mouth shall not offend.

Because of mens works that are done against the words of thy lips, I have kept me from the ways of the Destroyer. from the men of thy hand.

I shall discomfit an host of men.

thy loving correction shall make me great.

46 The strange children shall fail, and be afraid out of their prisons.

5 In them hath he set a Ta-bernacle for the Sun.

Keep thy servant from pre-sumptuous sins.

Save, Lord, and hear us, O King of Heaven: when we call upon thee.

the strings of thy bow.

and art so far from my help, and from the words of my complaint.

and no man hath quicken'd his own soul.

My cup shall be full.

thy face, O Jacob.

Lift up your heads, O ye gates.

20 Let perfectness and upright dealing wait upon me.

LXX Translation.

Pfal. XXVI. 3. I have taken delight in thy truth.

XXVII. 8. my heart hath said unto thee, I will seek the Lord. My face hath sought thee, thy face, Lord, will I seek.

XXVIII. 7. my flesh thrives again, and I will most willingly praise him.

XXIX. 2. in his holy Court.

XXX. 12. I will not repine, or grow dull.

XXXI. 15. My Lots.

22. In my extasy, or disorder.

XXXII. 4. I was turn'd unto misery, when the thorn was fasten'd in me.

XXXIII. 7. as it were a bottle,

XXXIV. 5. Come ye to him, and be enlightened.

10. The rich.

XXXV. 7. they have reproached.

15. The scourges were glad, they met together, they met together against me, and I knew it not; they tore me, and relented not.

20. For they spake peaceably to me, but contrived plots against me in [their] anger, or in [my] trouble, for so *דִּינָה* seems sometimes to signify with these Translators.

XXXVI. 1. He that transgresseth, so as to sin within himself, saith that, &c.

XXXVII. 5. Disclose thy way.

7. Submit thy self to God, and supplicate him.

20. And the enemies of the Lord, when they are glorified and exalted, shall wholly vanish as smoke.

37. for there is a remainder to the peaceable man.

Old English Translation.

I will walk in thy truth.

9. My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

8. therefore my heart danceth for joy, and in my song will I praise him.

with holy Worship.

13. without ceasing.

17. My time.

24. when I made haste.

and my moisture is like the drought in Summer.

as it were upon an heap.

they had an eye unto him, and were enlightened.

The lions.

have they made a pit.

But in mine adversity they rejoiced and gather'd themselves together, yea the very abjects came together against me unawares, making inows at me, and ceased not.

And why their communing is not for peace, but they imagine deceitful words against them that are quiet in the Land.

My heart sheweth me the wickedness of the ungodly that, &c.

Commit thy way.

Hold thee still in the Lord, and abide patiently upon him.

and the enemies of the Lord shall consume as the fat of Lambs, yea even as the smoke shall they consume away.

that shall bring a man peace at the last.

LXX Translation.

Old English Translation.

Pfal. XXXVII. 38. the remainders of the wicked shall be destroy'd.

the end of the ungodly is, they shall be rooted out at the last.

XXXIX. 4. In what I am wanting.
XL. 5. and as to thy thoughts, who shall be compared to thee?

5. how long I have to live.
6. like as be also thy thoughts, which are to us-ward; and yet there is no man, that ordereth them unto thee.

8. a body hast thou prepared me.

mine ears hast thou open'd.

XLI. 8. they have made a wicked speech against me.

Let the sentence of guiltiness proceed against him.

9. hath lift up his heel against me.

hath laid great wait for me.

12. because of mine innocence.

when I am in my health.

XLII. 6. from the land of Jordan.

8. concerning the land of Jordan.

XLIV. 19. in the place of affliction.

into the place of dragons.

XLVI. 1. a help in troubles, which very easily find us out.

a very present help in trouble.

9. Shields.

chariots.

XLVII. 9. For the strong ones of the Land, who belong to God have been much exalted.

For God which is very high exalted, doth defend the earth, as it were with a shield.

* *So I Translate the Greek word* Καλα-δίσκοις.
XLVIII. 13. *make a particular description of her Palace.

set up her houses.

XLIX. 2. Sons of the Earth, or Giants, and Sons of Men.

High and low.

11. And their graves shall be their dwellings, for a very long time, and their Tabernacle from generation to generation.

And yet they think that their houses shall continue for ever, and that their dwelling places shall endure, &c.

14. and their help shall decay in hell, they are driven from their glory.

and their beauty shall consume in their sepulchre, out of their dwelling.

18. he will make his acknowledgments to thee, whilst thou dost good to him.

and so long as thou dost well unto thy self, men will speak good of thee.

L. 23. The sacrifice of praise shall glorify me, and there is the way, in which I will shew him my salvation.

He that offereth me thanks and praise, he honoureth me, and to him that ordereth his conversation aright, will I shew the salvation of God.

LIII. 6. of Men-pleasers.

of them that besieged thee.

LXX Translation.

Pfal. LIV. 7. mine eye hath look'd
on mine enemies.

LV. 2. in my discourse.

8. from impatience, and the
storm.

11. usury and deceit.

20. He hath stretched out his
hand to revenge: [for] they
have profaned his Covenant.

21. They were divided by the
anger of his presence.

Old English Translation.

Mine eye hath seen his desire
on, &c.

in my prayer,

because of the stormy wind
and tempest.

deceit, and guile.

21. He laid his hands upon such
as be at peace with him, and
he brake his Covenant.

22. The words of his mouth were
softer than butter, &c.

LVI. 2, 3. Here are several remarkable differences between the
two Translations, but the Copies of the *Seventy* differ so much,
that I have not Translated them: because 'tis so very uncer-
tain, which is the true Reading.

4. my words.

7. Wilt thou save them for
nought?

LVIII. 8. Before the thorns un-
derstand the bramble, he
shall devour you as alive, as
in his wrath.

9. his hands.

LIX. 10. shall shew it me amidst
mine enemies.

11. in thy power.

LX. 4. to fly from the face of the
bow.

8. pot of my hope.

9. the Philistines are subject to
me.

10. Art not thou the God that
hadst cast us off: and wilt
not thou, O God, go out in
our hosts?

LXII. 3. ye all commit mur-
der.

9. the children of men are de-
ceitful in doing wrong with
the scales.

LXIV. 6. they have failed in
their diligent searching.

8. and all that saw it were
troubled.

LXV. 3. The words of evil men
prevail.

his word,

shall they escape for their
wickedness?

or ever your pots be made hot
with thorns, so let indigna-
tion vex him as a thing that
is raw.

his footsteps.

shall let me see my desire up-
on, &c.

among the people.

that they may triumph because
of the truth.

Washpot.

Philistia be thou glad of
me.

Hast thou not cast us out, O
God: and wilt not thou, O
God, go out with our hosts?

ye shall be slain all the sort of
you.

the children of men are deceit-
ful upon the weights.

and practise it.

whoso seeth them shall laugh
them to scorn.

My misdeeds prevail.

LXX Translation.

Pfal. LXV. 4, 5. thy holy temple is wonderful in righteousness.

7. who troubleth the channel of the Sea.

8. who makest the outgoings of the morning and evening delightful.

LXVIII. 4. upon the West.

4. Here is a Supplement of some words in the LXX, which are not in the Hebrew, nor in our Translation, [Let them be driven in disorder, from before him.]

6. leading out in power those that are bound, and likewise those that are in bitterness, dwelling among the Sepulchres.

11. The Lord shall give the word to such as may publish it with much power.

12. The King of the Armies of his beloved [people,] shall give the dividing of the spoil to the beauty of the house.

15. The mount of God is a fat mount, a compacted mount, a fat mount.

15. the Princes go before.

26. from the fountains of Israel.

27. in an extasy.

28. O God, command thine own Army.

30. Rebuke the beasts of the Reed, there is a company of Bulls among the Heifers of the people. [So far 'tis a verbal Translation from the Hebrew, in the other part of the verse, the reading of the Greek is uncertain.]

33. toward the East.

LXIX. 20. my soul hath expected reproach and misery.

Old English Translation.

of thy holy temple. Thou shalt shew us wonderful things in thy righteousness. which stilleth the raging of the Sea. who makest, &c. to praise thee.

upon the Heavens.

that bringeth the Prisoners out of Captivity, but letteth the Runagates continue in scarceness.

The Lord gave the word, great was the company of the Preachers.

Kings with their Armies did flee, and were discomfited, and they of the Household divided the spoil.

As the hill of Basan, so is Gods hill, even an high hill as the hill of Basan.

the fingers go before.

O Israel from the ground of the heart.

their Ruler.

Thy God hath sent forth strength for thee.

when the Company of the spear-men, and multitude of the mighty are scatter'd abroad among the beasts of the people.

from the beginning.

21. Thy rebuke hath broken my heart: I am full of heaviness.

Pfal.

LXX Translation.

Pfal. LXXI. 15. the writing, or account thereof.

LXXII. 14. from Usury.

16. a support, or firmament.

LXXIII. 4. For there is no denial, or saying nay, to their death, nor firmness in their plague.

7. Unrighteousness will proceed from their fatness, or abundance.

10. Therefore my people return thither, and full days are found amongst them.

LXXIV. 3. Lift up thy hands against their pride for ever.

5. And they knew it not.

10. and he will know, or own us no more.

20. O deliver not the soul that confesseth thee to beasts.

LXXV. 2. When I take an occasion.

8. For in the hand of the Lord there is a cup full of mixture of mere Wine, and he hath stoop'd or rack'd it from one [Vessel] to another, but the Lees are not empty'd: all the sinners of the earth shall drink [them.]

LXXVI. 4. Thou shinest marvelously from [among] the everlasting Mountains.

10. and the remainder of wrath shall occasion a Festival to thee.

LXXVII. 2. In the day of my affliction I sought the Lord, with my hands toward him in the night-season: and was not disappointed.

3. I remembered God, and was cheer'd: I talked much, and my spirit was impatient.

Old English Translation.

end thereof.

from falshood.

an heap of corn.

For they are in no peril of death, but are lusty and strong.

Their eyes swell with fatness.

Therefore fall the people unto them, and thereout suck they no small advantage.

4. Lift up thy feet, that thou mayst utterly destroy.

6. was known.

no not one is there that understandeth any more.

O deliver not the soul of thy turtle-dove, unto the multitude of the enemies.

when I receive the Congregation.

9. For in the hand of the Lord there is a cup, and the Wine is red: it is full mixt, and he poureth out of the same.

10. As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

Thou art of more honour and might: than the Hills of the Robbers.

and the fierceness of them shalt thou refrain.

In the time of my trouble I sought the Lord, my fore ran in the night-season and ceased not.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

Pfal.

LXX Translation.

Old English Translation.

Psal. LXXVII. 10. And I said I have now begun: this is the change of the right hand of the highest.

And I said, it is mine own infirmity: but I will remember the years of, &c.

18. in a circle or wheel.

round about.

LXXVIII. 13. as a bottle.

14. on an heap.

45. Dog-fly.

46. Lice, or Flies. See Notes on the place.

46. the blast.

4. the Caterpillar.

63. their maidens were not lamented.

their maidens were not given to marriage.

69. as of Unicorns.

70. on high.

LXXIX. 2. a store-house for fruit.

1. an heap of stones.

LXXX. 4. at the prayer of thy people.

with thy people that prayeth.

LXXXI. 6. his hands were servilely employ'd in the basket.

his hands were deliver'd from making the pots.

7. I heard thee in the secret [place] of storm.

7. and heard thee, what time as the storm fell upon thee.

14. I had humbled their enemies by nothing.

15. I should soon have put down their enemies.

15. had lied unto him.

16. had been found liars.

LXXXIII. 1. who shall be compared unto thee, O Lord?

Hold not thy tongue, O God.

LXXXIV. 5. he hath made steps in his heart.

in whose heart are thy ways.

6. for the Lawgiver will bestow [his] Blessings.

the pools are filled with water.

7. the God of Gods will appear in Sion.

unto the God of Gods appeareth every one, &c.

LXXXV. 8. to those who turn their hearts to him.

that they turn not again.

LXXXVI. 11. O let my heart rejoice.

O knit my heart unto thee.

LXXXVII. 1. His foundations.

Her foundations.

4. there were they born.

there was he born.

5. The Mother Sion shall say that a Man, and a Man was born in her.

5. And of Sion it shall be reported, that he was born in her.

6. Princes.

7. Singers.

7. Dwelling in thee is as [the dwelling] of those who rejoice.

All my fresh springs shall be in thee.

LXXXVIII. 5. are driven away.

4. are cut away.

6. They laid me.

5. Thou hast laid me.

10. shall the Physicians rise up, and praise thee.

shall the dead rise up, &c.

LXX Translation.

Psal. LXXXVIII. 15. I have been exalted, and laid low, and distressed.

18. From my Misery.

LXXXIX. 10. Thou hast laid low the Proud as a wounded Man.

15. That know the joyful Sound, or Alarm.

51. The recompence, or satisfaction of thy Christ.

XC. 3. Turn not Man to destruction.

5. Their Years shall be as things of nought.

8. Our Age.

10, 11, 12, 13. Our years exercise, or employ [themselves] like a Spider: as for the days of our years, there are Seventy in them, and if on account of Strength eighty Years, the overplus of them also is labour, and pain: for humiliation is come upon us, and we shall be chastised. Who knoweth the power of thy wrath, and from the fear [he hath conceived] of thee, to make an estimate of thy displeasure? Thus teach me to know thy right hand, and convert by [thy] wisdom, those who are chastised in [their] heart.

16. Look on thy Servants, and thy work.

XCI. 6. From mischance, and the noon-day Devil.

9. Thou hast made the highest thy refuge.

XCIV. 1. God — has spoken with authority.

XCVI. 5. Demons.

XCVIII. 1. He hath saved himself.

Old English Translation.

thy terrors have I suffer'd with a troubled mind.

out of my sight.

11. Thou hast subdued Ægypt, and destroyed it.

16. that can rejoyce in thee.

1. the footsteps of, &c.

Thou turnest man to destruction.

As soon as thou scatterest them, they are even as a sleep. our secret Sins.

9. We bring our years to an end, as it were a tale that is told.

10. The days of our Age are threescore years and ten, and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.

11. But who regardeth the power of thy wrath: for even thereafter as a man seareth so is thy displeasure.

12. So teach us to number our days, that we may apply our hearts to wisdom.

13. Turn thee, O Lord, at the last, and be gracious unto thy servants.

shew thy servants thy work.

the sickness that destroyeth in the noon-day.

thou hast set thine house of defence very high.

O God — shew thy self.

Idols.

2. he hath gotten himself the victory.

LXX Translation.

Psal. XCIX. 8. thou wast propitious, or placable to them.

CII. 3. my bone sticks to my flesh.

6. ruinous house.

8. they that praise me.

23. He answer'd him in the way of his power. The small number of my days.

24. Declare thou to me.

CIV. 5. He hath founded the Earth on its own steadiness; it shall never decline, or turn aside.

8. The mountains ascend, the valleys descend.

12. from amidst the rocks.

26. there is that Dragon whom thou hast made to sport with him. †

CV. 4. and be strengthened

18. his Soul went through iron.

25. and he turned their hearts.

28. and they provoked or embitter'd his words. Other copies both now, and of old, read quite contrarily [they provok'd, or embitter'd not,] &c.

CVI. 7. while they were going up in the Red Sea.

15. Satiety, or loathing.

33. spake doubtfully.

δίσωλεν.

CVII. 17. He help'd them out of the way of their wickedness: for they were humbled for their transgression.

40 Contempt was poured on their Princes.

Old English Translation.

thou forgavest them.

my bones will scarce cleave to my flesh.

desert.

they that are mad upon me.

He brought down my strength in my journey, and shortned my days.

And I said.

He hath laid the foundations of the Earth, that it never should move at any time.

They go up as high as the hills, and down to the valleys beneath.

among the branches.

there is that Leviathan, whom thou hast made to take his pastime therein.

and his strength.

the iron entred into his Soul.

whose heart turned so.

and they were not obedient unto his word.

at the Red Sea.

Leanness.

Spake unadvisedly.

Foolish men are plagued for their offence, and because of their wickedness.

Though he suffer them to be evil entreated through Tyrants.

† So Job XLI. 33. according to the LXX. the Leviathan is said to be made for the Angels to play with.

LXX Translation.

CX. 3. With thee is dominion,
in the day of thy Power, in
the splendor of thy saints,
or Holy places. I begat thee
out of my Bosom, before the
morning-star.

CXVIII. 5. He hearken'd unto me
for my enlargement.

26. We have blessed you out
of the house of the Lord.

27. Make a festival assembly,
with thick [boughs, or
crouds of men.]

CXIX. Aleph 3. For they who
work iniquity, walk not in
his ways.

8. Judgments.

Beth 2. Drive me not from, &c.

Heth 5. The cords of the ungod-
ly have hamper'd me.

Teth 6. Their heart is curdled
like milk.

Jod 7. convert me.

Caph 5. have told me long tales.

Lamed 3. The day continues.

Mem. 3. Thou hast taught me
thy law, better than mine
enemies; for it is ever mine.

4 because I have studied out
thy commandments.

Nun 5. thy hands.

8. for a recompence.

Samech 7. I have reckon'd all the
finners of the earth trans-
gressors, or men out of the
way.

8. Nail my flesh by the fear of
thee.

Ain 2. Undertake for thy ser-
vant for good.

Pe 8. because I have not kept
thy law.

Tfaddi 5. I am young.

Resh 8. Truth is the beginning
of thy word.

Old English Translation.

In the day of thy power shall
the people offer thee free-
will-offerings with an holy
worship. The dew of thy
birth is of the womb of the
morning.

the Lord heard me at large.

we have wished you good luck,
ye that are of the house of
the Lord.

bind the sacrifice with cords.

For they who do no wicked-
ness, walk in his ways.

Ceremonies.

O let me not go wrong from
The congregations of the un-
godly have robbed me.

Their heart is as fat as brawn.

be turned unto me.

have digged pits for me.

They continue this day.

Thou through thy command-
ments hast made me wiser
than mine enemies, for they
are ever with me.

because I keep thy command-
ments.

my hands.

unto the end.

Thou puttest away all the un-
godly of the earth like dross.

my flesh trembleth for fear of
thee.

Make thou thy servant to de-
light, &c.

because they keep not thy
law.

I am small.

Thy word is true from ever-
lasting.

LXX Translation.

Old English Translation.

- Psal. CXX. 4.** Wasting coals, or 3 hot burning coals.
coals of the wilderness, or
heath.
- 5 My dwelling is afar off. I am constrained to dwell with
Mesech.
- CXXIV. 5.** Our soul is passed the deep waters of the proud
through the bottomless wa- are gone even over our soul.
ters.
- CXXVI. 1.** to them that are to them that dream.
lately recovered †.
- CXXVII. 2.** Ye rise up after ye and take late rest.
have sit down.
- 4 the children of them that young children.
have been shaken.
- CXXIX. 2.** Sinners have beat my The plowers plow'd upon my
back as Smiths do [their an- my back, and made long
vil] and lengthen'd their furrows.
cruelty.
- 4 the necks. the snares.
- CCCC. 4.** for thy Name sake. therefore shalt thou be feared.
6. from the morning watch I say, before the morning
until night. watch.
- CCXXI. 2.** If I have not been I have refrained my soul, and
humble of mind, but ex- kept it low.
alted my soul.
- so shalt thou requite my soul. my soul is even as a weaned
child.
- CCCCII. 1.** all his humility. all his trouble.
- CCCCVII. 3.** For there they that For they that led us away
took us captive, required of captive, requir'd of us then
us the words of [our] songs: a Song, and melody in our
and they that led us away, heaviness.
a hymn.
- CCCCVIII. 1.** Before the angels before the gods will I sing
I will sing unto thee: be- unto thee. [The other words
cause thou hast heard the are not in the *Hebrew*, nor
words of my mouth. in our old Translation.]
- CCCCIX. 3.** my Line. 2 my bed.
4. For there is not an unjust 3 For lo there is not a word in
word in my tongue. Be- my tongue, but thou, O
hold, O Lord, thou knowest Lord, knowest it altogether.
all things.
5. Both those that are last, and 4 --- both behind and before.
those that are first.

† So Dr. Ham. understands the word παρακλημένοι. So the word παρακληθεὶς signifies being recover'd, *Isai. xxxviii. 16.*

LXX Translation.

Pfal. CXXXIX. 11. the night
shall be light at my luxury.

13. Thou didst receive me
from my mothers womb.

16 all men shall be written in
thy book.

17 Thy friends, O God, have
been very much honoured
by me.

20 Thou shalt declare against
their mischievous designs:
they shall take cities in vain.

CXL. 8. Deliver me not over to
the sinner, through mine
own lust: they have plotted
against me: leave me not,
lest they be exalted.

9. The principal of their strata-
gems, the labour of their
own lips shall cover them.

10 Thou shalt throw them down
in misery: let them not sub-
sist.

CXLI. 4. Incline not my heart to
sinful words (or things) to
make excuses for sin, with
the men that work evil;
and with their choice ones,
I will not couple.

5 Let not the oile of the sinner
anoint my head; for I will
even yet pray when they are
pleased: *literally*, [my pray-
er is in their pleasure.]

6 Their strong ones are devour-
ed near the rocks.

7 As the crust of the earth, on
the earth.

10 I am alone, until I escape
[them.]

CXLII. 7. The righteous will
wait for me, till thou re-
wardest me.

CXLIV. 12. Whose sons [mean-
ing the sons of strange chil-
dren] are as young plants
well fasten'd in their youth.

Old English Translation.

10 my night shall be turned to
day.

12 Thou didst cover me in my
mothers womb.

15 in thy book were all my mem-
bers written.

16 How dear are thy counsels
unto me, O God!

19 For they speak unrighteously
against thee, and thine ene-
mies take thy name in vain.

Let not the ungodly have his
desire, O Lord, let not his
mischievous imagination
prosper, lest they be too
proud.

Let the mischief of their
own lips, fall on the head of
them that compass me about.

Let them be cast into the fire
and into the pit, that they
never rise up again.

O let not mine heart be in-
clined to any evil thing, let
me not be occupied in un-
godly works, with the men
that work wickedness, lest
I eat of such things as please
them.

But let not their precious balms
break my head: yea, I will
pray yet against their wick-
edness.

7 Let their judges be overthrown
in stony places.

8 Like as when one breaketh, and
heweth wood upon the earth.

And let me ever escape them.

9 Which thing if thou wilt grant
me, then shall the righteous
resort unto my company.

That our sons may grow up as
the young plants.

of this Translation.

33

Psal. CXLIV. 13: in their walks.

in our streets:

CXLV. 6. they shall also tell of

I will also tell of

13. the Lord is faithful in all his words; and holy in all his works.

Our Translators pass by this Supplement.

CXLVII. 1. Praise is sweet unto our God.

yea, a joyful and pleasant thing it is to be thankful.

Advertisement.

MY intention in turning into *English* so many Passages of the *Greek* Psalter, is effectually to silence this pretence, of our Old Translation being taken from that: For if it do appear by near 260 Instances, that our old *English* Psalter does differ from that of the *Greek*, or *Seventy*, then, I suppose, it must be own'd, that to assert, that the former was done from the latter is a very gross Mistake. It has been granted, that our Translators do agree with the *Vulgar-Latin*, and that with the *Seventy*, in inserting about sixty Supplements; but it does further appear, that they depart from them in near 260 Verses, which they translate in such a manner, that they cannot be supposed to have follow'd the *Greek*, but the *Hebrew*; and therefore the contrary to what Mr. Calamy asserts is evidently true, namely, [That this Translation is more accommodated to the *Hebrew* than to the *Greek*.]

I have reason to believe, that no Psalter does more vary from the *Seventy* than this does. And I do not much question, but it would appear, upon a scrutiny, that our last Translation does agree with the *Greek* in as many Texts, as this Translation of Tindal and Coverdale, always excepting the Supplements, which have been already accounted for. And if any one, to confute this, should produce a Translation that differs from the *Seventy* in more than 260 places, let them not conclude, that they have disprov'd what I now say; for this Collection was made without any nice enquiry, or sifting every Word and Phrase: And if I were obliged to it, in my own defence, I have no reason to doubt, but that I should find a very plentiful gleaning of Texts in the *Greek* Psalter, of the same sort with those here presented to the Reader, which are not in this List.

As to the Version of these places which I here offer, I will only say, that 'tis done with as great impartiality, as if this Controversy had not been in my Thoughts. Others may give a more nice and correct Translation; but no one can turn these Passages from the *Greek*, so as to have any regard to truth, and yet make it credible, that our Translation in these places was done from that. And I need not tell my observing Reader, that the Questi-

on is not, whether I have turn'd the *Greek* exactly or not; but whether there be a greater agreement betwixt the *Greek* and our Translation, than is there represented. And I suppose, that the *English* Reader may safely conclude, that these two Translations do differ from each other in all these Texts, 'till the Dissenters can so turn these *Greek* Texts, as to reconcile them to our old *English*.

I have all along translated from the *Greek*, rather than the *Latin*, not only because the former is allowed to have been the Copy to the latter; but because the sense of the *Latin* oftentimes cannot be so much as guess'd at, but by consulting the *Greek*: And the differences between these two are so small and inconsiderable, that I did not think them worth taking notice of.

Some General Notes.

1. **T**IS not to be expected that I should make any Defence of the Language, Grammar, or Orthography of this Psalter. They who first translated, and since reviewed it, understood the *English* of the Age they liv'd in, or else none did. If some Words and Phrases seem strange, let it be considered, that what we now count correct *English*, may seem as odd to our Posterity three or four Ages downward.

2. I suppose this Translation has no more been exempt from the Mistakes of Scribes, and Printers, than other Books, the Reader may observe these few Words following omitted, viz.

[*Little*] before [*Lower*,] *Psal.* viii. ver. 5.

[*Jab*] before [*yea*,] *Psal.* lxxviii. ver. 4.

[*Unto foolishness*,] *Psal.* lxxxv. ver. 8. so 'tis in the Edit. of 1535.

[*O Lord*,] *Psal.* lxxiii. ver. 17.

* Matthews's Bible of 1551 has retain'd this figurative Expression, [*are fallen asleep*,] as 'tis in our present *English* Bibles. And [** asleep*,] *Psal.* lxxvi. ver. 6. or else the Translators chose to drop the Catachresis, as they often do. See Note on *Psal.* vi. 6. but

1. These *Errata*, if I may so call them, could not proceed from the unskilfulness either of the Transla-

tors or Reviewers; for from whatever Bible they translated, whether *Hebrew*, *Greek*, or *Latin*, or with whatever Bibles the Reviewers compared this Translation, they certainly had these words in them.

2. That these Omissions are so small, that the sense is scarce affected by them.

Further, *Psal.* cxxxvi. ver. 13. we have [*in two*] in stead of [*into*] as I have seen it printed in a Bible of *Henry* the Eighth's Reign. See also *Psal.* lxxviii. 46.

3 Nor need any excuse be made for our Translators, when they don't turn Verbs in the same Mood or Tense that others do ; for instance, When they turn that imperatively, *be thou, or ye, let him or they be ;*] or optatively, [*O let me, them, him, &c. be,*] which others turn in the future Tense, [*I, thou, &c. shall, or will be ;*] or when some Translators turn that in the perfect past Tenses, which others turn in the present or future Tense, or *Vice versa* : For the *Hebrews* use the Future Tense for the Optative and Potential Mood, which they want ; and for the Imperative Mood, which, with them, has only the second Person singular and plural ; and tho' they have two Tenses, the Preterperfect and Future, yet 'tis allow'd, that one is often put for the other ; and therefore it must, in a great measure, be left to the discretion of Translators, when to turn these Tenses [properly,] and when otherwise.

4 Nor do I make an Apology for our Translators, because they sometimes conceal an Enallage of Number, Person, or Gender, which are very frequent in the *Hebrew*. Some Translators take that for an Enallage, which others do not ; and this sometimes makes a difference between the two Translations : But the last Translation, as well as the Old One, does frequently conceal such Enallages, tho' rarely in the same place of the Psalter where the others have done it. They conceal two Enallages of Number in one Verse, *Prov. xxviii. 1.* for [*wicked*] in the *Hebrew* is singular, but [*flee*] plural ; but [*righteous*] is plural, and [*bold*] singular. And they conceal two such Enallages in one other Chapter, *Ester ix. 6, 23.* for [*undertook*] in both Verses is singular ; but [*Jews,*] the Nominative Case in both Verses, is plural.

5. Nor is there any occasion to make Defences for their sometime neglecting the Regimen and Accent ; for all other Translators, when they think fit, do the same.

6. Nor is it any fault, that they, when they thought it necessary, supply'd any part of Speech ; for this is no more than what is done by those, that are commonly called our best Translators, I mean they who were the last, and to whom we owe our present *English Bible* ; for they

Supply two Substantives in one Verse, *Job xix. 26.* [*Worms*]
and [*Body.*]

Verbs, *Job xxxix. 13.* [*thou gavest.*] *xix. 29.* [*bringest.*]
xxxv. 8. [*may hurt,*] and [*may profit.*]

Adjectives, *Micah vii. 4.* [*sharper,*] *Psal. lxii. 9.*
[*lighter.*]

Oblique Cases with Prepositions, *Psal. xvii. 7.* [*against them,*] *Prov. xvi. 8.* [*against me.*] And in some places, a Substantive, Pronoun, and Preposition all together, *Amos v. 12.* [*from their right.*]

Upon occasion they supply an Adverb, *Job xii. 6.*
[*abundantly ;*] and *ver. 24.* of the same Chapter,
[*where.*]

At other places a Participle, as *Hab. i. 11.* [*imputing.*] I think they have nowhere in the *Psalms* taken greater liberty, than in the xxxviii. 16. where they supply, [*Hear me, otherwise, themselves,*] all in one Verse. And lviii. 7. where again they supply, [*which, when, his bow to shoot,*] all in the compass of one Verse. For all intelligent Readers cannot but know, that none of these words are in the *Hebrew*.

7. Nor is it to be reckon'd a mis-translation, if, when two Verbs in the same Mood come together, one is turn'd adverbially; for thus again our last Translators, for [*make haste, hear me,*] render, [*hear me speedily,*] lxix. 17.

8. Nor can it be thought a faulty omission, by competent Judges, if a Pronoun or Particle be sometimes left untranslated. The *Hebrew* Tongue does often abound in Pronouns; and Mr. Ainsw. does but trifle, when he so punctiliously translates them; as for Instance, *Psal. i. 4.* which he thus renders, [*Not so the wicked; but as the Chaff which the Wind driveth it away.*] 'Tis true, [*it*] is in the *Hebrew*, but our Tongue will not bear the Translation of it, when [*which*] goes before; but even Mr. Ainsworth himself is forced to leave a Pronoun untranslated, *Gen. xii. 1.* and xxii. 5. in the former of which Texts, after [*go*] or [*get you gone*] there is in the *Hebrew* לך [*to you;*] and in the latter, after [*sit you here*] לך [*to your selves;*] and yet I don't know but that he might have, in as good sence translated these Pronouns as that before; but the Reader is to remember, that he translated his *Psalter* in opposition to ours, or else probably he would never have translated so many Pronouns, in contradiction to plain *English*, as he has done throughout the *Psalms*. The same may be said of the *Hebrew* וְהָיָה, which signifies no more than the former of two *que's* in *Unde eurusque notusque*, and sure he construes it as fully to its sence, who says, [*the East-wind and South-wind,*] as he that is more nice, and says, [*Both the East-wind and South-wind, &c.*] The same may be said of several other words, and particularly לְכָל [*all;*] for, I suppose, if in stead of [*all his bed*] our Translators had thought fit to say [*his bed*] only, no wise and good Man could have been offended at it, *Psal. xli. 3.*

9. Tho' Divines do not commonly think it justifiable to follow the *Seventy* when they differ from the *Hebrew*; yet most do allow, that a regard is to be paid to them on account of their Antiquity. Mr. Ainsworth himself declares, [*That he did much respect them, and often follow them:*] And surely, if they may reasonably be follow'd in any thing, 'tis in turning some words, as they have done, when there is no cogent reason to the contrary. This is what our Translators have sometimes done: And, in such cases, I think it a sufficient Defence of our Translators, to say, that they turn some few words, as the *Seventy* did
many

many Ages ago. And I suppose no unprejudic'd Reader will question but that this is enough, when there is nothing to weigh against it, but the Authority of here and there a modern Translator: But there are very few Instances of this nature in this Psalter.

Notes in Defence of this Translation of the Psalter.

Psal. II. 4. **D**Welleth,] so Dr. Hammond mends our last Translation.

IV. 8. Since the time that their corn and wine, &c. increased.] Just thus Munster translates, [*à tempore quo frumentum eorum, & vinum multiplicata sunt.*] And both Pagnine and Castelleo much to the same purpose. As for the addition of [Oyle,] see the Gen. Def. p. 8, 9.

VI. 3. Wilt thou punish me.] Munster uses here the same Supplement, viz. *affligis me.* Mr. Ainsworth, in his Annotations, allows this to be the meaning of the Psalmist.

6. Wash I my bed,] so our Translators soften the Hyperbole of [making the bed to swim,] as they often do; see Psal. lviii. 8. xcvi. 11. cxix. Pe. 8. cxxi. 6. cxxv. 3. Munster, in stead of, *I make to swim*, has only *humeſto*, I moisten. Tate and Brady, tho' they translate in Verse, where Hyperboles are more usual, yet drop this, by turning the words thus:

*Quite tir'd with pain, with groaning faint, no hopes of ease I see,
The night that quiets common griefs, is spent in tears by me.*

VII. 5. **37**] may signify to carry, or deliver up as a prey: And so de Dieu takes it in this place: And thus the sense goes on clearly, and there is no occasion for a Parenthesis, only repeat [if] *ex communi*, y^a, if I have deliver'd up as a prey, or betray'd him, &c.

7. Lift up thy self again.] This Expression, and that in the last Translation [return thou on high] signify the very same thing; only this is plain English, the other a literal rendition of a Hebrew Phrase.

7. Give sentence with me.] *Judica mihi*, Ar. Montanus. *Secundum me*, Vatablus.

9. Guide thou,] *Diriges*, Munster. See Gen. Note 3.d.

12. God is a righteous judge.] So Dr. Hammond amends our last Translation. Munster turns the Verse thus, *Deus justus judex, Deus commovetur quotidie*. As for the Supplement, [strong and patient,] see the particular account of this, and

all the rest, pag. 19. And let the Reader observe, that when our Translators thought fit to use this Supplement from the *Vulgar* and *Seventy*, yet they did not follow them in translating the whole Verse; for the *Seventy* turn the latter part of this Verse, [God bringeth not forth anger every day.]

15. Ungodliness.] *Nefas, Castellio.*

VIII. 5. To Crown, &c.] *Coronaturus, Munster.*

IX. 6. Even as,] *sicut &, Munster.*

X. 2. Lust,] *concupiscentia, Munster. φιλαργυεῖα, Annotations.*

11. Congregation of the poor,] *Catus pauperum, Munster.*

Some Translators take *לַחֲבֵרָה*, to be all one word, signifying *poor*; but *Munster*, and our Translators took it for two words; and so did Mr. Ainsw. who turns it, *a troop of poor.*

13. Blaspheme,] *blasphematus, Munster.*

16. That thou mayst take the matter into thy hand,] so *Piscator* has turn'd it, since our Translators, *Ut assumas negotium in manum tuam.* Mr. Ainsworth, in his *Annotations*, allows of this.

17. Take away,] To require, punish, or destroy, do in *Hebrew* sometimes signify the same thing. So *to require*, or *seek out*, ('tis the same *Hebrew* word *שָׁרַף*) signifies, *Gen. ix. 5. to punish for Murder, by destroying the Murderer*; and again, *Gen. xlii. 22.* So that *Hebrew* Phrase, *Deut. xviii. 19. I will require it of him*, is by *St. Peter, Acts iii. 23. express'd, He shall be destroyed from among the People.* Our Translators chose to express the sense of this *Hebrew* Word in the most familiar *English.*

20. Be exalted.] *Musculus, inolescere. Ham. Tyrannize. Ainsw. daunt with terror.*

XI. 1. The hill.] So *Dr. Hammond* corrects our last Translators. [*Your*] often redounds in the *English*, as well as *Hebrew*; as when we say, *Your purest Gold, your strongest Rhubarb*: But it does not so well agree with the *English* Idiom to have it expressed in this place, tho' it be in the *Hebrew*. See *General Note 9.*

2. Quiver.] The *Hebrew* *קֶבֶץ* signifies a *String*; and it may denote either the string of the Bow, or the string with which the Arrows were ty'd up in a bundle, called a [*Quiver.*] And 'tis so translated by the *Seventy*, and other ancient Interpreters. See *Gen. Note 9.*

3. Will be cast down,] or, *will be demolish'd.* So *Dr. Ham.* corrects our last Translators: *diruentur, Munster.*

6. Alloweth.] (*אָזַר* in the *Hebrew*, as *δοκιμαζω*, in the *Greek* signifies both to *try*, and *approve*, or *allow* of. 'Tis most probable that here 'tis to be taken in the latter sense, as being opposed to *hating* or *abhorring*, in the other part of the Verse.

8. *The thing that is just,*] צדק in Hebrew, as [rectum] in the Latin, signifies either a just man, or just thing.
- Psal. XII. 1. *There is not one godly man left.*] So our Translators have in true and natural English express'd the sence of the Hebrew words, literally rendred by our last Translators, *The godly man ceaseth;* by Ainsworth, *The gracious Saint is ended;* by Vatab. *Desit esse sanctus.*
7. *From the earth.*] Mr. Ainsw. proves at large, on Exod. xvi. 1. that מִן prefix'd does signify [from] in several places, especially when it denotes [after] as here it well may, q. d. After it is taken from the Earth.
8. *Thou shalt keep them, thou shalt preserve him.*] This Enallage of Number or Person, our Translators transcribe from the Hebrew. Our last Translators conceal this Enallage, by turning the singular affix אֶת plurally *them*.
9. *When they are exalted, the children of men are put to rebuke.*] *Dum exaltantur illi, in ignominia sunt filii hominum,* Munster.
- XIII. 2. דְּיוֹרִים , rendred by the Greek $\eta\mu\epsilon\rho\alpha\varsigma$, by others, daily, seems neglected by our Translators; they thought it redundant, as *dierum* and *loci* sometimes are in the Latin, viz. *Nunc dierum, ubi loci.*
6. *Yea, I will praise, &c.*] See Particular account of all the Supplements from the Vulgar Latin.
- XIV. 2, 5, 6, 7, 9. See the Particular Account of the Supplements from the Vulgar Latin, and Preface.
11. *Who will give salvation, &c.*] This is a verbal Translation, and both Dr. Ham. and Ainsw. translate in the same manner.
- XV. 3. *He that hath used no deceit in his tongue.*] *Qui non est transgressus in lingua,* &c. Munster. The Hebrew word לֹא־יִשְׁתַּחֲזֵק is used for defaming or calumniating by Fraud or Guile, 2 Sam. xix. 27. and here, for all busy, crafty, deceitful, and malicious abuse of the Tongue, Ainsw.
- XV. 4. *He that setteth not by himself, but is lowly in his own eyes.*] *Qui despectus est in oculis propriis, & contemptus.* So Munster, which is excellently well Paraphrased here by our Translators.
5. *Unto his neighbour.*] 'Tis certain that our Translators do not wholly follow the Greek in translating this Verse; for then those words, *though it were to his own hindrance*, had not been in this Psalm, for they are taken from the Hebrew only, and are not either in the Greek or Latin. The same word which is here turn'd, *to his hindrance*, was read with the addition of a *Tsere* by the Greeks, and turn'd by them, *to his neighbour*. Our Translators thinking it proper to clear the sence, by supplying a Dative Case, thought none more apt, than that which they found ready to their hand in the Latin and Greek.

Pfal. XVI. 2. *My goods are nothing unto thee.*] The Hebrew words are expressly, *My good not to thee.* The Reader may judge which Translation best supplies them.

7. *The lot.*] Hebrew, The Lines which they used in surveying and dividing Lands. This very word חֶבְלִים is turn'd portions by our last Translators, Josh. xvii. 5, and 14. which is all one with lot, as Dr. Ham. here observes.

8. *Chasten.*] Ham. *Chastise.* So the very same word is turn'd by our last Translators, 1 Kings xii. 14. Psal. vi. 1.

XVII. 3. *And shalt find no wickedness in me.*] *Et non invenisti iniquitatem in me.* Pagnin. Our last Translators only supply thing. Ainsw. supposes, that *dross* or *deceit* may be understood in stead of *wickedness*, which our Translators supply from Pagn.

4. *Because of mens works, that are done against the words of thy lips.*] Just so Munster, *Propter operationes hominum, quæ sunt contra verbum labiorum tuorum.*

7. *Them which put their trust in thee, from such as resist thy right hand.*] Our last Translators own this to be a good Version, in their Margent.

9. *From the ungodly that trouble me; mine enemies compass me round about to take away my soul.*] *A facie impiorum, qui me affligunt; inimici mei pro animâ meâ circumdant me;* and in the Margent, *ut eam auferant.* Munster.

XVIII. 4. *Ungodliness.*] Hebrew, *Belial*, or *unrighteousness*, says Ainsworth in his Annotations.

12. *Thick clouds to cover him.*] Leo Juda turns עֲבֵי שָׁחִים as ours do, *densissimas nubes.* Vatabl. *densitates nubium;* and supposes *posuit*, or *constituit*, to be understood. Further, Our Translators Periphrase the word סֹכֶתָּה *his Tent*; calling it very aptly [*his pavilion to cover him;*] for the Verb from whence it comes, signifies [*to cover.*]

15. *Springs of waters.*] *Inundationes aquarum,* Munst. the Heb. word properly signifies *forcible streams*, says Ainsworth.

26. *With the froward thou shalt learn frowardness.*] Here our Translators seem to have had an Eye to Munster, who turns these words, [*Cum perverso pravitatem disces.*] Munster was of Opinion, that David spake these words (as he does many others) to himself, and not to God, and so, perhaps, were our Translators too. I have so Paraphrased them, that they may be applied to either. But let us see how others, who apply these words to God, have render'd them. Pagn. *Cum perverso perverse agis.* Leo Juda, *Cum perverso perverse incedes.* Grotius, *Oblique incedes.* Vatabl. *Pervertis.* Gejerus, *Inversum te præbes.* Cast. *Intractabilem.* Muis, *Distortum.* All much to the same purpose, viz. [*Thou dost, or wilt deal with, walk, shew thy self perverse, crooked, untractable to, or with them that are perverse.*] Nor must I forget Mr. Ainsworth, who has

thus

thus mended our Translation, viz. [*With the froward thou wilt shew thy self wry.*] And which of all these Versions would these Men have to succeed in stead of ours? This censure, indeed, does not only reach this Translation, but the last, and the very Scripture itself: And they who charge the Translation with Blasphemy, sure don't consider, that they do in effect strike at the Original. For they are mistaken, if there be any such, who think that God can more properly be said to shew himself froward, than to learn frowardness; He cannot do either of them but in a figurative sence. 'Tis a Poetical *Catachresis* by which God (or David, as Munster thought) is represented, behaving himself toward his Enemies, as they had behaved themselves toward him. So Lev. xxvi. 23, 24. *If, says God, ye walk contrary to Me, then will I also walk contrary to you.* And, to the same purpose, He is said to laugh and mock at them, who make a Jest of Him and Religion; just as if God took Example by Sinners, and learnt from them, or made as if He were, what they really are: But, sure, no one need be told, that such Expressions can by no means be taken in a strict or literal sence; the plain meaning is, that their Punishment shall bear some resemblance to their Crime: 'Tis just as if a good and wise Father, when he was going to Correct his Son for not hearkning to his Commands, should make no other Answer to his Son's Prayer for Pardon, but this, *No, Son, I have learnt from you to be deaf.*

29. *I shall discomfit an host of men.*] *Contera n turmam*, Munst.

35. *Loving correction.*] Mr. Ainsworth, in his Annotations, thus explains the Hebrew word, *Meekness, modesty, humility, whereby thou abasest thy self to regard me, and deal meekly with me, even gently chastising and nurturing me.* Which could not be summ'd up in better words than our Translators have done it.

40. *Thou hast made mine enemies also to turn their backs upon me.*] In the same manner Munster, *Inimicos mihi dedisti, ut objiciant mihi tergum*: The Hebrew words are, *Thou hast given me the neck, or back of mine enemies.* The word פֶּרֶץ here used is turn'd [back] by our last Translators, *Exod. xxiii. 27.*

45. *Dissemble.*] *Mentientur*, Munster. *Lye, yield feigned obedience.* Ham.

46. *Out of their prisons.*] *De ergastulis*. Munster.

XIX. 3. *There is neither speech, &c.*] *Nullus sermo, nulla sunt verba, in quibus non auditur vox eorum.* Thus Munster, from whom there is no question but they Copied here, as well as in other places; and from this it will appear, that I faithfully Paraphrase our Translators words, in my Marginal Notes.

3. *Their sound.*] Some Criticks are of Opinion, that the word שֹׁמֵר does properly signify a sound. Hammond prefers this

sence

fence of the word, and so does St. Paul, *Rom. x. 18.* See General Note 9. So there is no doubt but it signifies so here.

XIX. 5. *As a giant to run.*] So *Munster*, *Gigas ad currendum*. The Giant is again described, as running, or making as much speed as Soldiers, when they are entering in at the breach of a City-Wall, *Job xvi. 14.* *Tate* and *Brady* follow this Translation,

No Giant does like him rejoice, to run his glorious race.

12. *How oft he offendeth.*] The Hebrew word *אָפַת* signifies not only to err, or offend, but to do a thing often, if we may believe the Learned *Drusius*, on *Habak. iii.* Our Translators aptly translate both senses together.

XX. 5. *Triumph.*] Heb. *Set up our banners*, which was, and is still a way of expressing publick Joy: But our Translators chose to express the thing signified rather than the sign.

9. *Save, Lord, and hear us, O King of heaven.*] Here is an Enallage of Person concealed; for 'tis in the Hebrew, *Let the King hear.* See General Note 4. *Of heaven* is supplied, lest any should apply these words to any earthly Prince.

XXI. 6. *With the joy of thy countenance.*] *Gaudio vultus tui, Castell.*

12. *The strings of thy bow.*] *Nervos arcus tui, Munster.*

XXII. 1. *Look upon me.*] See an account of this among the other Supplements, from the Greek or *Vulgar Latin*. But our Translators don't follow them, in turning the remainder of this Verse. See pag. 19.

2. *I take no rest,*] or, *have no rest.* Dr. *Ham.* prefers this Version before that of [not being silent.]

3. *And thou continuest.*] This very Verb *נָשָׂא* is, by our last Translators, rendred [endure,] the same with [continue,] *Psal. cii. 12.* Dr. *Ham.* best approves of this meaning of the word here in his Margent, and restores the Syntax according to this Translation.

26. *The poor.*] *Pauperes, Pagn. Afflicti, Vatabl.*

31. *My Seed.*] Our Translators, with the ancient Interpreters, supply [my] in this Verse.

32. *The Heavens,*] here again is supplied from the *Vulgar* only, out of *Psal. xix. 1. lxxxix. 5.* See Gen. Note, 5, and 9. *Whom the Lord hath made.*] The Verb *עָשָׂה*, like the *Latin fecit*, signifying *he hath made, or done*, must have some Accusative Case supply'd after it. Our last Translators, with other Moderns, have supply'd [this,] tho' it be very difficult to say, to what [this] can relate. The ancient Translators, and ours supply [whom,] meaning the People just before mentioned; and which therefore is to be the Antecedent in all probability, to whatever Pronoun is here supply'd. 'Tis

often-

ostentimes an expletive, and signifies no more than *quidem*, *sane*, in the *Latin*, and which therefore may as well be suppress'd as express'd.

XXIII. 5. *Against.*] *é regione, Munster.*

XXVI. 6. *Go to thine altar.*] *Ainsw.* on *Gen. ii. 11.* tells us, that the word *בבוא* here used, does not always signify *to compass*. 'Tis evident, that *Josh. xv. 3.* the word *בבוא* has the same signification that the other has, *Numb. xxxiv. 4.* and therefore can import no more than, *to proceed*, or *go on*: And therefore I see no reason why it should be turn'd otherwise here, except it did evidently appear, that Priest or People were actually to go round the Altar when they sacrificed.

XXVII. 3. *Yet will I put my trust in him.*] They construed the *Hebrew*, I suppose, thus, *Even in this War will I put my trust in him.* They rather chose to express the sence of the former words by the Particle [*yet,*] and supply [*in him,*] and so have made the meaning very clear, as I think other Translations are not; for [*this*] being feminine in the *Hebrew*, cannot reasonably be meant of God.

4. *To visit his temple,*] *Ut lustrem, Munster.* *Visitem, Arion Montan.*

8. *And hear me.*] *Exaudi me, Munster.* The same *Hebrew* word signifies both *hear* and *answer*.

9. *My heart, &c.*] This Verse is literally translated from the *Hebrew*. Our last Translators supply in the beginning, *When thou saidst.* *Munster* turns it as we do, *De te dixit cor meum inquire faciem meam, faciem tuam quaram Domine.*

14. *Such as speak wrong.*] *Loquentes injuriam, Munster.*

XXVIII. 1. *Think no scorn of me.*] The *Hebrew* Verb *שתי* signifies both to be Deaf and Dumb. God is then in a Poetick and Figurative sence deaf and dumb to our Prayers, when He makes no answer or return, but neglects, or, in the Language of our Ancestors [*thinks scorn*] of them.

If thou make as though thou hearest not.] The *Hebrew* word signifies to be silent as Princes are, when they receive such Petitions as they dislike. In both these Expressions our Translators keep to their Rule of mollifying and abating *Hebrew* Catachreses. See *Psal. vi. 6.* *Junius* and *Tremel.* do thus translate these and the former words, *Ne surdum agas aversus à me, ne si fileas, ut aversus à me, &c.* One would think they Copied from our Translation.

3. *The mercy-seat.*] This and the Oracle, properly so called, from whence God gave his Answers, were all one. See *Exod. xxv. 21, 22.* *Numb. vii. 89.*

9. *My strength,*] *W* is indeed commonly thought to be plural, and is therefore turn'd [*their*] by our last Translators; but they themselves conceal the Enallage of Number in this very word,

word; *Psal. xi. 7.* and there is the same reason for doing it here; for the *English* Reader must be strangely amused, in looking for an Antecedent for *their*.

- XXIX. 1. *Bring unto the Lord, O ye mighty, bring young rams.*] 'Tis certain that the *Hebrew* words may be turn'd, either, *Bring unto the Lord, O ye mighty*, or, *Bring young rams unto the Lord*; for the *Jod* is often dropt, and is for the most part inserted in *וְיָ* when it signifies *mighty*, as well as when it signifies *Rams*. 'Tis indeed very singular in our Translators doubly to translate the same words, tho', as Dr. *Hammond* says, 'tis not unusual with the *Seventy*. Both our Translators and the *Seventy* do something very like this again, *Psal. xlv. 10.* and (as Dr. *Hammond* thinks) *xxii. 1.* and so do our Translators, *Psal. xix. 12.* but not so apparently and emphatically as they do here. Our last Translators often do something that comes very near it; they put one sence in the Text, another in the Margent. Bishop *Patrick* tells us, in the Preface to his Volumes on the *Psalms*, that [where there are two senses of which a word is capable, he has endeavour'd to express both, if the Matter would bear it.] This is what our Translators have done here, as well as the *Vulgar* and *Seventy*; and, I suppose, a Paraphrast has no more right to give a sence that is not in the Text, than a Translator has; and if it certainly or probably be in the Text, the one may with as much reason and justice express it as the other. The same words, in the same place, generally speaking, can have but one true sence; but he that will say, that 'tis never otherwise, directly contradicts most of the Ancients, and some of our most Learned Modern Divines. Further, who knows but that the various sence of the same words, (when both senses agree, and are consistent one with another, so that both may in good sence be put together, as it is here) was one of the Elegancies of ancient Poetry? especially, since this somewhat resembles the nature of a Riddle, in which Men of old did so much exercise their Wits. 'Tis sure that the *Seventy*, with whom our Translators here agree, were more competent Judges of this Matter, than the most Learned in our days, because they lived when the *Genius* of the *Hebrew* Poetry was better understood: But however, the Reader may observe, that even in this Psalm we did not blindly follow the *Seventy*; for we differ from them in the very next Verse. See the Account of the differences between these Translators and the *Seventy*.
2. *With holy worship.*] Heb. *With honour of sanctity*, that is, *holy honour*, says Ainsworth.
 3. *It is the Lord that commandeth the waters.*] The voice of the Lord, very often in Scripture, signifies the Commandment

ment of the Lord, even as often as mention is made of [obeying or disobeying the Voice of the Lord;] and therefore when 'tis here said in the *Hebrew*, *The voice of the Lord is on the waters*, what should the meaning be, but that *God commandeth the waters*: and I hope, 'tis no fault that we express the same sence in more familiar *English*.

4. *It is the Lord that ruleth the Sea.*] Heb. *The Lord is on the great waters*. Here again the *Hebrew* way of Expression is varied by plainer *English*.

8. *Thick bushes.*] Such as wild Beasts of all sort do usually make their covert.

XXX. 13. *Therefore shall every good man sing of thy praise.*] *Propterea decantabit tibi [quisque bonus] gloriam, &c. Munster.*

XXXI. 7. *Superstitious vanities.*] *Superstitiosas vanitates, Munst.*
10. *Body.*] Heb. *Belly*, by a Synecdoche of the part for the whole.

22. *From the provoking of all men.*] *Ab irritationibus cujuscunque, Munster.*

XXXII. 10. *Lest they fall upon thee.*] *Ne irruant in te, Munster.*
Invadant. Castell. This *English* Expression is indeed capable of two Meanings, either, That the Horse, not held with the Bridle, will not be guided with the Eye, but goes out of his way, throws, or falls, or tumbles on his Rider; (but this can scarce be the meaning of the *Hebrew* קרַח:) or else it may signify, That the Horse being pamper'd and restif, will not be led, except with the Bridle held with a strong hand, but assails, or falls upon those who have the care of him, with Teeth and Hoof; as is not unusual: and this fits the sence of the *Hebrew* word, which signifies *to come upon*, or *invade*, (or, which is the same thing in *English*, *fall upon*;) and is so rendred by both Translators, *Psal. xxvii. 2.*

XXXIII. 3. *Sing praises lustily unto him with a good courage.*] קוֹרֵא is a Verb, yet cannot commodiously be rendred in *English*, but by an Adverb. Our last Translators turn it *skilfully*, *we*, *lustily*, but it gives the following Infinitive, (which is here קוֹרֵא) its own Number and Person: But let it be observed, that it frequently denotes the doing a thing with vehemence; and therefore it is turn'd [*diligently*,] *Deut. xvii. 4.* [*very*,] *Deut. ix. 21.* tho' it does in the *Hebrew* affect the Verb *grind*, not the Adjective *small*, q. d. *I ground it vehemently till it was small.* And in the Margent of *Jonah iv. 9.* 'tis justly turn'd, *greatly*, by our last Translators. *Art thou greatly angry?* Our Translators very aptly took it here in the same sence, and turn it accordingly; *Sing with vehemence, strenuously, or lustily*: And they the rather took it in this obvious sence, because of the following word,

word, בְּהַרְעָה i. e. with an *Alarm*, or loud *Huzzah*, or *Shout*, such as Soldiers make when they Engage, or Triumph; and which is therefore very well express'd by our Translators, *With a good courage*, viz. like the Soldiers or Armies of God. *Munster* turns [1] *Psallo*. *Pagnine*, *Cano*. We supply *Praises*.

XXXIV. 12. Here our Translators conceal an Enallage of Number, as St. *Peter* does likewise, 1 *Pet.* iii. 10. in citing this very Text. See *Gen.* Note 4.

7. *Their net to destroy me.*] Hebrew, *The corruption of their net*, that is, saith *Ainsworth*, *Their pernicious corrupting net*, or, *Their ensnaring corruption*: If he could have permitted himself to speak plain *English*, as our Translators did, he would have said as they do, *Their net to destroy*. The word translated *to destroy*, may signify a *Pit* or *Grave*; but that is only in a secondary and remote sence, because the *Grave* is the place of *Corruption*, &c.

15. *Making mows at me.*] *Distenderunt os suum*, *Munster*. *Aperuerunt*, &c. *Vatabl*.

16. *With the flatterers were busy Mockers.*] *Cum assentatoribus erant garruli subsannatores*. *Munster*.

XXXVII. 8. *Else shalt thou be moved to do evil.*] *Alioqui ad male agendum impelleris*. *Munster*.

16. *Than great riches.*] Here again is an Enallage of Number conceal'd; but *Vatablus* translates as we do. See *Gen.* Note 4.

24. *Cast away.*] So *Ham.* corrects our last Translation. The same Hebrew word is used, *Jon.* i. 5. for casting the Goods into the Sea.

29. *The unrighteous shall be punished.*] It has been observed in the beginning of the *Gen. Notes*, that if our Translators have inserted any Sentence into this *English* Psalter, which is not in the present *Hebrew* Bible, this is it: And beside what has been already said on this occasion, it may fitly here be added, That if it could be supposed, that ever any words were dropt out of the *Hebrew*, here is the greatest room for suspicion; for it has been already observed, that this is an Alphabetical Psalm, that is, that every other Verse begins with a several Letter of the Alphabet, only at present there is none beginning with *Y*; and therefore several Learned Men have been of Opinion, that these words were formerly in the *Hebrew*, and that יְהוֹנָדָה in that Tongue signifying *the unrighteous*, began the Verse, and supply'd that defect. In all probability our Translators were aware of this very plausible pretence; and whatever their real Judgment was of this Matter, yet, to prevent all Cavils on this account, they ventur'd to insert this Clause into the *Psalter*, though it be not expressly in so many words in the *Hebrew*. And if

our Translators were really of Opinion, that these words were of old in the Text, our Dissenters ought to answer all the Arguments of *Morinus*, *Capellus*, and *Vossius* on this subject, before they find fault with our Translation on this account.

As the smoke.] *Ut fumus*, *Pagn.* So *Castellio*.

XXXVII. 37. *I went by.*] Here again our Translators conceal an Enallage of the third Person for the first: So our last Translators conceal an Enallage of the third Person for the second, *1 Kings* xxii. 28. for instead of *all of you*, 'tis in the *Hebrew*, *all of them*. See also *Job* xvii. 10, &c.

38. *Keep innocency, and take heed to the thing that is right.*] The two Adjectives here turn'd, *Innocency*, and *the thing that is right*, answer the *Latin*, *integrum* and *rectum*; and so may be turn'd either as they are in this, or the other Translation; but with this difference, that all the ancient Interpreters turn as we do. In the other clause we supply, *that shall bring*. See *Gen.* Note 6.

XXXVIII. 15. *Thou shalt answer for me.*] *Tu respondebis*, *Munst.* Our Translators very aptly supply, *for me*.

16. *I have requir'd.*] Here our Translators do restrain the meaning of the word *קָדַם*, (which commonly signifies to speak at large) to speaking by way of Prayer or Request, and so have no occasion to supply, *hear me*, or the like, as other Translators are obliged to do. And it is scarce worth observing; that the *Hebrew* Particle *כִּי* like the *Latin*, *ne*, signifies not only *lest*, as it is turn'd by our last Translators, but, *that not*, as it is here turn'd by ours. See *Judg.* xv. 12.

17. *I truly am set in the plague.*] *Ego in plagâ constitutus sum*. *Munster.*

XXXIX. 5. *How long I have to live.*] *Quanti ævi sim*, *Munster.* *What time I have here*, as our last Translators in their *Margent*.

6. *Living.*] *Cum adhuc existit*, *Munster.* *Consistens vel existens*, *Vatab.*

7. *In a vain shadow.*] *Inani umbrâ*, *Munster.*

He disquieteth himself.] *Pagn.* and *Leo Juda* conceal this Enallage of Number, as well as our Translators. See *Gen.* Note 4.

XL. 6. *There is no man that ordereth them unto thee.*] *Nemo est qui ea ad te ordinet*, *Munster.*

XLI. 8. *Let the sentence of guiltiness proceed against him.*] *Hebrew*, *Let a word of Belial be poured upon him*, or, *stick fast to him*. By the word of *Belial* our Translators understood some heinous Crime with which *David* was charged. See *1 Kings* xxi. 10. And in this both *Dr. Ham.* and *Ainsw.* agree with them: And 'tis not easy to know what can be meant by its *sticking fast*, or, *being pour'd on any one*, but his being found

found guilty, and deliver'd over to be punish'd for it, which both those Learned Men intimate to be their Opinion in this Matter. Thus our Translators rather chose to give us the sence in plain *English*, than in *Hebrew* Phrase. רָבַר does indeed sometimes signify a Plague or Pestilence, but there is no reason (says Dr. Ham.) for the rendring it so here.

9. *Hath laid great wait for me.*] *Magnas mihi fecit insidias, Munster.*

XLII. 4. *And brought them forth.*] *Deducens, Munster*, that is, carrying, or, going along with, as we now commonly express it.

5. *Such as keep holy-day.*] in stead of, *The multitude that keep holy-day.* The reason why they do not use the word *multitude*, seems to be, that they had used it just before in the same Verse; for these Translators do industriously, for the most part, avoid the sudden repetition of the same word: therefore they turn the same *Hebrew* word, *Gate*, *Psal.* ix. 13. *Port*, 14. v. 3. *betimes*, and *early in the morning.* xxviii. 9. *strength, defence.* Other Instances of this may be seen, *Psal.* lvi. 5, 10. lxxv. 7. lxxiii. 5, &c.

8. *Concerning the land of Jordan.*] *De terra Jordanis. Ainsw.* as well as *Munster*, turn רָבַר, *the little mountain*; *Hammond*, *the little hill*: And 'tis most probable, that that *Mizar* is put in apposition with *Hermon*; because there is no copulative and betwixt these words in the *Hebrew*, as there is betwixt *Jordan* and *Hermon*. Just so, *Dens of Lions*, and *Mountains of Leopards*, with the prefix רָבַר, as here, is put appositively with *Hermon*, *Cantic.* iv. 8. then the Construction will be, *Concerning Hermon, concerning that little hill*; or, in more easy and familiar *English*, *concerning the little hill of Hermon*. Some indeed suppose, that *Hermonim* signifies the People about Mount *Hermon*, but *Munster* and *Leo Juda* take it for the Mountain itself, which had several Tops and several Names, *Deut.* iii. 9. and therefore may very properly be put into the plural Number. Mr. *Ainsworth* himself allows, that it may signify the Mount itself; and it would be strange indeed, if a People, and a little Hill must be put in apposition, one with the other.

XLIV. 11. *Spoil our goods.*] Here רָבַר is left untranslated. I am not convinced that they who have retain'd it do thereby make the sence more full or clear; as for Instance, *Munster* whose Translation is, *diripiunt sibi nostra*. We follow'd him in supplying, *our goods*; but we left him, rather than translate a word that could not any ways better or explain the sence. Nor did we leave *Munster* only, but the *Greek* and *Vulgar Latin*. See *Gen.* Note 8.

XLV. 2. *Unto the King.* So Dr. Ham. and Mr. Ainsw. So *Munst.* and *Pagnine, Regi.*

XLV. 3. *Because.*] So Dr. Hammond corrects our last Translators in his Margent.

6. *Even in the midst.*] The Hebrew word **אֶל** commonly signifies a heart, but sometimes figuratively, *the middle of any thing*; so our last Translators take it, Deut. iv. 11. Jonah ii. 3. so we took it here; and by that means render the words without any transposing, or Parenthesis, as Dr. Ham. observes.

10. *In a vesture of gold, wrought about with divers colours.*] If any think it a blemish, that our Translators make no mention of *Ophir*, I think it may be justly answer'd, that this was not necessary. I perswade myself, that if the best Scholar were translating an *English Book* into *Latin*, and had occasion to express a thousand Guineas, he would think it sufficient to say, *mille aurei*, without intimating that the Metal came from *Guinea*; and he who supposes, that all the Gold with which *Pharaoh's Daughter* was adorn'd, or that is called *Gold of Ophir* elsewhere, did certainly come out of any particular place, or places bearing that Name, might for the same reason conclude, that all the Gold coin'd here this last Age, did really come from *Guinea*. Indeed *Ophir* seems by Custom, to have been a common Name for all Gold, as *Guineas* is with us for all Gold coin'd in the last Reigns. See Hebrew Text of *Job* xxii. 24. But the main difficulty is to shew from whence the *Seventy* had those words, which we here render, *Wrought about with divers colours*? I answer, from the word **צִנֹּף**. Dr. Hammond, in Title to *Psalms* xvi. observes, as *Grotius* had done before, that the Hebrew Verb **צִנֹּף**, from whence this Noun is derived, signifies, *signare, notare, sculpere*. And 'tis the passive form of this very word which is turn'd by our last Translators, *Jer.* ii. 22. *Mark'd*; by others, *variously and lively spotted*: And indeed, any one by looking into that Text will see, that thereby is meant, the being stained or spotted with so deep a dye, that no Soap could wash it out: So that **צִנֹּף** does not only signify Gold, but Gold wrought in Stripes; or in engraven Bosses; or Cloth of Gold, interwoven with other Materials, variously figur'd and colour'd: And who can wonder if the *Greek Translators*, and ours, in describing the Attire of the Divine Spouse, took the word in the most ample signification? I dare not be positive, whether they supply *Vesture*, or whether the *Seventy*, and our Translators, thought that to be also imply'd in this word **צִנֹּף**: This is sure, that the Coats which God made for our first Parents, *Gen.* iii. 23. that which *Jacob* made for *Joseph*, that which God order'd to be made for *Aaron*, called, *The broider'd Coat*, *Exod.* xxvii. those which were to be made for his Sons the Priests, for *beauty and glory*, *Exod.* xxviii. 40. and that which *Tamar*

wore, 2 Sam. xiii. 18. being such robes as Kings daughters were then usually apparelled in, are all called by a name which evidently comes from the same Theme, only turning a *ש* into a *י*, (which is usual in this Tongue, and several others :) I mean *כִּנְיָוִת*: but if they did supply, *Vesture*, 'tis no more than what all, even Ainsworth himself, allow to be here understood.

18. I will remember.] *Recordabor*, Munster.

XLVII. 9. Unto the people.] *Adjunguntur populo*, &c. Munster. Dr. Ham. approves of this Rendition in his Annotations.

For God which is very high exalted, doth defend the earth, as it were with a shield.] *Eò quòd Dei sit veluti scuto protegere terram qui valde exaltatus est*, Munster.

XLVIII. 6. Of the Sea.] *Maris*, Munst. *Oceani*, Junius and Trem.

8. Waited for.] *Awaited*, Hammond. *Expectavimus*, Munster. Ainsworth's Annotations to the same sence.

12. Set up.] *Exaltate* Palatia, Munster. So *יָרָם* does properly signify. Ham.

XLIX. 9. Though.] 'tis often translated *though*. Our last Translators do the same thing in many places, particularly *Psalms* xcix. 8.

15. From the place of hell.] *De loco inferni*, Munster. So our last Translators turn *אֵל* in several places, particularly, *Deut.* ii. 37.

L. 2. Out of Sion hath God appeared in perfect beauty.] *Ex Sion perfectè decoratus Deus emicuit*. Vatablus.

8. Because they were not.] *Not* is here repeated from the beginning of the Verse, by our Translators and Pagn. Our last Translators do this sometimes, particularly in the next Verse.

LI. 4. When thou art judged.] Hammond, in his Margin, *When thou contendest*. And he proves this to be the true meaning of the words; First, Because the Ancients, and even St. Paul himself so took it, *Rom.* iii. 4. Secondly, Because the sence requires it: Not the Judge, but he that is judged, or try'd, can properly be said to be justified, or acquitted. God is sometimes represented in Scripture as having a Controversy with his People, *Mic.* vi. 2. and he is said to refer himself to the Judgment of his own Creatures, *Isai.* v. 3. Thus he becomes, as it were, Party in a Suit, and when his Creatures own his Justice and Goodness, then he is clear'd or justified.

LII. 3. With lies thou cuttest as a sharp rasour.] I suppose they construed the Hebrew thus, *Making lies, or deceit, like a sharp rasour*, viz. To cut the Throats of the Innocent. The full sence of which is excellently expressed by our Translators, tho' they do not number the words. And our two Learned Paraphrasts pursue the sence.

LV. 3. *For they are minded to do me some mischief.*] *Quia machinantur contra me iniquitatem, Munster.* *Communiscentur. Castellio.*

12. *An open enemy.*] *Open* is supply'd from *Munster*, *apertus*.

LVI. 3. *Nevertheless, tho' I am sometime afraid.*] *Licet per diem timerem, Munster.*

4. *I will praise God because of his word.*] *Munster* turns this Clause in the Text as our last Translators do; but in his Margin, he gives this as the sense of them, *Laudabo Deum propter verbum suum.* Our Translators chose to give the sense, rather than the bare words.

7. *Them.*] In stead of repeating the People. See Notes on *Psalm* xlii. 5.

10. *In Gods word will I rejoice, in the Lords word will I comfort me.*] These two Clauses contain the same sense, as they ought to do; for Joy is the most comfortable Passion, and Comfort is nothing but inward Joy; and yet there is a variety of Expression, which should (one would think) make it very agreeable to the Reader, especially if he be one that has a prejudice against Repetitions: For here 'tis to be observed, that instead of the bare *Hebrew* words, construed three times over, the *English* Reader has all that can be the sense of them in three several turns of Speech, viz. ver. 4. *I will praise God because of his word*, twice in this Verse, *In Gods word will I rejoice, in the Lords word will I comfort me.*

10. *Will I pay my vows.*] *Vows* are upon me; and *I will pay my vows*, are two Phrases signifying the same thing, as any one may observe, *Prov.* vii. 14. *Peace-offerings are upon me*, (I read as 'tis in the Margin) or, as most render it, *were upon me, to day have I paid my vows.* Our Translators chose that Phrase which makes most agreeable *English*.

13. *And my feet from falling.*] 'Tis interrogative in the *Hebrew*; but both *Castellio* and *Vatablus* turn it affirmatively. See *Psalms* cv. 28.

LVII. 2. *The cause which I have in hand.*] This our Translators supply from *Munster*, whose *Latin* words are, *Litem mihi impendentem.* Our last Translators supply, *all things.*

LVIII. 1. *Are your minds set upon righteousness, O ye congregation.*] The same *Hebrew* word signifies both *Dumb* and *Congregation*. Our Translators chose the latter sense, rather than perplex the Reader with such a Rendition as Mr. Ainsworth gives of these words in his Annotations, *Do ye indeed speak dumb justice?* But then thought it proper so to render the Clause, as not to contradict this meaning of the word, as they must have done, if they turn'd *ךך* in its usual signification for speaking externally with the Mouth; and therefore they took it for speaking inwardly, or in the Mind, as the word often signifies, particularly, *Eccl.* i. 16. and they the rather

did this, because the Adverb *בְּאֵמֶת*, in truth, and earnest, or, from the heart, being join'd to the Verb, favour'd this sence: So then they construed the Sentence, *Do ye indeed say in your own minds what is just?* which they vary in very good and plain English, *Are your minds set upon righteousness?* And this is the more likely to be the true sence, because that which in the next Verse is mention'd as the Character directly contrary to this, is, *To imagine wickedness in the heart.*

2. *Deal with.*] Our new Translators render the word *weigh*. Dr. Hammond, *prepare, fit, frame*, all which is excellently well comprised by these Translators, by the word, *deal with*. And let it be observed, that Dr. Hammond restores those words, upon the earth, to the place they have in this Translation, and turns the last Clause, *your hands frame violence.*
6. *And when they shoot out their arrows, let them be rooted out.*] Dr. Hammond understands the word *יִרְדּוּ*, as our Translators do, and turns it, to *direct arrows*. We turn *יִרְדּוּ*, as Munster had done before us. *Exterminentur, let them be rooted out, or, exterminated.* Here again we conceal an Enallage of Number. See Gen. Note 4.
8. *Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw.*] Priusquam percipiant ollæ vestræ Rhamnum accensum, sicut crudum quid si furor exagitet eum. Thus Munster, who vouches our Translators here in all particulars, save only that he retains the Hebrew *Catachresis* of, *the pots feeling the thorns*: All allow that no more is meant by it, than what we have expressed; and 'twas a Rule which these good Men set to themselves, and for the most part, if not always observ'd, to avoid these very figurative Expressions, which rather startle than edify the English Reader, but were familiar to the Eastern People. See Note on Psal. vi. ver. 6. Further, it is to be observed, that the word *חַי* signifies *Flesh*, not only *raw*, or *unsodden*, but *alive*, or what we call *sore*. Thus it is used Lev. xiii. 14, 15, 16. *Of leprous sores.* Let those who speak so contemptibly of this Translation, compare it here with Mr. Ainsworth's, *E're that they shall perceive your thorns of bramble: even alive, even in wrath, he will tempestuously whirle it away.*

LIX. 6. *They go to and fro.*] So Munster explains the word *יֵשׁוּב* in the Margin, and Junius also. *Muis* says, this word signifies, *to come*, as well as, *to go*; and instances in 2 Chron. xix. 8. the last words of which Verse he would have turn'd, *who came to Jerusalem*. If so, then our Translators do but give us a verbal Rendition.

Pfal. LIX. 7. *Speak.*] So *Munster*, loquuntur. So *Dr. Hammond*, who is positively against the other Translation, *Belching*. *Ainsworth* uses the word *utter*.

9. *My strength will I ascribe unto thee.*] Tibi vires meas acceptas fero, says the elegant *Figurine* Translation. There is in the *Hebrew* an Enallage of Person, which our Translators conceal. See *General Note 4*. Both *Hammond* and *Ainsworth* say the sence is the same, whether it be translated the one way or the other.

10. *Sheweth me his goodnesß plenteously.*] To prevent with goodnesß, signifies, to bestow favours in a very generous and obliging manner, to give more than was ask'd, or sooner than they were expected; so the sence of both Translations is here the very same. But the new Translators followed the *Kere*, or *Marginal* reading, *my mercy*; these others, the *Cbetib*, or *Text*, *his goodnesß*, neglecting the *Regimen*. See *Gen. Note 5*. and *Dr. Ham. on Psal. xxi. 3. Note 6*.

11. *Among the people.*] In plebe tuâ, *Munster*. לְעַמִּי signifies both *Power* and *People*!

LX. 2. *Divided it.*] Scidisti eam, *Pagn.* diffecuiisti eam, *Munster*.

3. *Deadly wine.*] Vino lethali, *Munster*.

10. *Hast not thou cast us out,* Nonne tu Deus abjecisti nos?

O God?

Munster.

And wilt not thou, O God,
go out, &c.

Et tu, Deus, non egredieris,
&c.

LXL 5. *Desire.*] or, *Prayer*. So the *Greek* προσευχῶν. *Ainsw.* approves of this. Thus *Virgil*,

Tum pius Æneas stricte sic ense precatur. Lib. xii. 175.
meaning, that he vow'd.

So *Ovid Metam. xiii.* makes it the same thing to pray and vow,

———— Vovistis, Achivi,
Et vestra valere preces. ———

So *Dr. Hammond* Paraphrases these words, *My offerings have always been accepted, and my prayers heard by thee.*

Thou hast given an heritage unto those who fear thy Name.] So both *Hammond* and *Ainsworth*.

LXII. 4. *Their device is only how to put him out whom God will exalt.*] *Munster* supplies, *Deus*, as we do, and turns the whole to the same sence, Utique ne ipse Deus quenquam exaltet consultant, moliunturque impellere.

9. *The children of men, --- the children of men.*] *Dr. Hammond* makes no real difference between these two Expressions, no more than we. In his Margin he turns the first, *Sons of*

- Adam, the other, *Sans of mortal men*: And in his Paraphrase comprises both, by, *All the men in the world.*
- Psal. LXII. 10. *Trust not in wrong and robbery, give not yourselves unto vanity.*] So both *Hammond* and *Ainsworth*.
- LXIII. 2. *Looked for thee.*] So *Gejerus* understands this place, and says, that Verbs denoting Action, sometimes signify no more than an endeavour to act, as, *they did so*, implies only that, *they endeavour'd to do it*, *Exod. viii. 18.* and indeed *לראות* may signify not only to see, but look out for, as *Exod. xviii. 21. Thou shalt provide, or look out for able men.*
3. *In holiness.*] In sanctitate, *Munster*. Our new Translators turn this word so, when used in the same sense, *Psal. xcvi. 9.*
7. *Have I not remembered?* *Annon recordatus sum?* *Munster*.
9. *Hangeth upon thee.*] *Adhaeret tibi*, *Munster*. Cleaveth after thee, *Ainsworth*. Adhered, *Hammond*. All which words do signify such an inclination in the Soul toward God, as is in Iron toward the Loadstone.
12. *Shall be commended.*] So the *Seventy*, so *Arias Montanus*. All allow that *לְהַלֵּל* in *piel*, signifies to Praise, or Commend; and the Conjugation *Hithpael* is often passive.
- LXIV. 5. *That no man shall see them.*] Hebrew, *Who shall see?* *Vid. Psal. cv. 28.*
6. *They imagine wickedness, and practise it.*] *Comminiscuntur iniqua quæ excogitata perficiunt*, *Castellio*. *Exquirunt malicias, & exequuntur quod scrutando excogitatum est*, *Munst.* *Hammond*, in his Paraphrase, says, That they did not only contrive, but put their Contrivance in execution. *Bishop Patrick*, that they did not only devise, but produce a most exquisite Villany.
6. *That they keep secret among themselves, every man in the deep of his heart.*] *Leo Jud.* *Absconderunt quisque in intimo, cordeque profundo.*
8. *Yea, their own tongues shall make them fall.*] Here is a redundancy of Hebrew Pronouns, therefore our last Translators neglect the *הם*, we the *הם*. See *General Note 8*. We likewise conceal the Enallage of Number. See *General Note 4*. as *Dr. Hammond* also does in another construction; but, as he observes, in either rendring the sense is the same. So *Piscator* explains the very same Hebrew word, in the same Conjugation, *Jer. xlviii. 27. viz. Commovere caput ut irridentes solent.*
- Shall laugh them to scorn.*] *Munster*, *Movebunt se*. *Vatablus*, *Exagitabuntur*, viz. *Cachinno*.
9. *And all men that see it shall say, this hath God done.*] *Videbunt id omnes homines, & annuntiabunt opus Dei.* *Quo viso, &c. Castellio.*

LXV. 4. He ~~shall~~ be satisfied.] Satiabitur, Munster, and Leo Jud.

9. And blestest it.] Some turn it, *waterest*; others, *goest about*; others, *makes it fruitful*; Munster, *Bene cupis*: All which are comprehended in this Expression of our old Translators.

11. Thou *waterest her furrows*, thou sendest rain into the little valleys thereof.] Sulcos ejus inebrias, descendere facis pluviam in valliculas ejus, Munster.

12. Clouds.] Not only Hammond, Patrick, and Ainsworth, but almost all Interpreters, by *Path of God*, understand the Clouds. Our Translators endeavour'd to make all things plain, and truly English.

13. Dwellings.] Munster, *habitacula*.

14. The folds shall be full of sheep.] Whether our Translators by פֶּלֶא here understood, Folds,

* and so translated literally, only dropping the *Catachresis*, of their being clothed, with Sheep, satisfying themselves with the plain meaning of that Expression; or, whether they understood the Hebrew as the Greek did, viz. the Rams have cover'd, or gone up upon the Sheep, and thought fit to put it into more modest Language; yet this is certain, that they have used words that are fully to the purpose to describe a great increase of Sheep.

* פֶּלֶא commonly signifies a Ram or Lamb, only here and Isai. xxx. 23. it is by our last Translators turn'd Pastures; but there, as well as here, it may denote Folds, thy Cattle shall feed in large Folds, that is, they shall not be so confin'd or straiten'd for room, as they were during the time of the Siege by Senacherib.

LXVI. 2. Shall thine enemies be found liars unto thee.] The same Hebrew words are so English'd by our last Translators, Deut. xxxii. 20. the Verb there is indeed in a different Form; but this makes no difference in the meaning of it. I cannot find that any Translators, but our last, take it otherwise there, than they do here; no not Mr. Ainsworth himself. 'Tis likewise in another Form, 2 Sam. xxii. 45. and yet they turn it in that Text, just as they do in this. The ground on which this place was thus translated is, that many Verbs in the Hebrew have the same signification of two Verbs in other Languages. Thus for instance, וְשָׁנָה in the Hebrew signifies not only, *to be guilty*, as 'tis translated, Lev. iv. 13. but sometimes, *to discover*, *find*, or *acknowledge ones self to be guilty*; as Hos. v. 15. So וְנִתְּנָה may signify not only, *to feign*, *lie*, or *dissemble*, but, *to be found out*, or *discover'd in doing so*. And this is certainly an instance of the Prudence and Piety of our Translators; that they chose to render the words in this manner, rather than to turn them

literally, *thine enemies shall lye, or dissemble with thee*; for by this means they removed, so far as in them lay, all occasion from those, who are always disposed to take Scripture in the worst sence. They would not mention the Sin of Lying to God, but they would intimate, at the same time, that it was impossible for such Cheats to take effect, but that they should be found Lyars, as well as be so. And since the *Hebrew* Idiom does allow of this Translation; and since the words are actually so turn'd by our last Translators, when apply'd to Men in *Deut. xxxiii. ver. 29.* certainly they ought to be so translated where they are spoken of God, as they are in this place.

6. *They that will not believe.*] *Qui increduli sunt, Munster.*

LXVIII. 6. *That maketh men of one mind in an house.*] I can see no reason to doubt, but *אֶחָדָם* signifies, *Men of one mind.* The Verb *אָחַד* from whence it comes, signifies, *to unite, or comply*; and is so turn'd by our last Translators, *Gen. xlix. 6.* And this very word in the Feminine Gender, is turn'd, *darling* twice; at least, by our last Translators, *viz. Psal. xxii. 21. xxxv. 17.* And then the sence of the *Hebrew* will be, *he maketh men to dwell, or, remain, as only, close friends in an house*; which our Translators have thus rendred in an easy and familiar manner. The *Seventy* may be taken either in the sence of this Translation, or the last, for *μονὸς* may signify either *solitary*, or, *of the same manner.*

Runagates.] *Qui ab eo discedant, Munster.*

9. *Refreshedst.*] *Recreabas, Castell. Vatablus.*

12. *They of the household.*] *Familia domûs, Munster. Habitatio domûs, Ar. Montan. Domi resides, Castellio.* They all mean the same thing, *viz. they who stay'd at home, and attended God's Worship in the Tabernacle, as being either, by reason of Sex, or Age, or Infirmary, unfit for War.* It may, perhaps, be thought, by some, that 'tis a fault that they who are here said to stay at home, and in the former Verse, to be Preachers, are not express'd, or intimated to be Women, because in both places the *Hebrew* words have a Feminine Termination; but Mr. Ainsworth gives a very good Answer as to the word turn'd *Preachers*, *viz. 1. That Solomon calleth himself Kôheleth, or, Preacher, in the Feminine Gender, does it follow that he was a Woman? 2. The Greek maketh it Masculine. 3. The Caldee Paraphrase applies it to Moses and Aaron.* I think there is very good reason why not only the Women, but some of the Men should tarry at home, namely, by reason of Age, or Sicknefs, or Office; as for instance, some of the Priests, to perform the constant publick Devotion. And indeed, the *Hebrew* is so far from being nice in Genders, that *Moses* speaks of, and to God, in the Feminine, *אֵלֹהִים*,

Numb.

- Numb. xi. 15.* So that I think, no one can think it necessary to have the *Preachers*, and those who staid at home, to be mention'd as Females, except he be partial, in order to serve a turn by it, and be willing, for the sake of that, to incur the greatest Absurdities.
- LXVIII. 14. *For their sakes.*] Propter eam, viz. familiam, Munster. Familia being a Noun of Multitude, therefore the English Pronoun is justly turn'd plurally, *their*.
26. *O Israel, from the ground of the heart.*] Ex origine cordis, Israel, Munster.
- 27: *There is little Benjamin their Ruler, and the Princes of Judah their counsel.*] Mr. Ainsworth, and others, turn *וראיהם* plurally, *their Rulers*, and supply, with. Dr. Hammond asserts, that there is no occasion for either.
30. *When the company of the spear-men, and multitude of the mighty are scattered abroad.*] Dissipato cætu eorum, qui utuntur lanceis, & cætu validorum, Munster.
34. *Ascribe ye the power to God over Israel, his worship and strength is in the clouds.*] Date fortitudinem Deo super Israel; magnificentia, & fortitudo ejus in nubibus, Munster.
35. *In thy holy places.*] They turn the prefix *ב*, in; so do our last Translators, *Exod. xxv. 18.*
- LXIX. 24. *And ever bow thou down their backs.*] Saint Paul, *Rom. xi. 10.* as well as the *Seventy*, understood the words in the same manner. *Loines* in the *Hebrew* is put for the back, by an usual Synecdoche, and (says Grotius) *המער*, which signifies *shake*, signifies also; *tire*. *Aquila* turns it, *ἀπορεῖν*, to grow weary; all signify the same thing, namely, to be overladed with hard burdens, and lead a slavish life.
27. *Let them fall, &c.*] Hammond proves, that the *Hebrew* word signifies, bare permission. So the same word is turn'd, *Psal. xvi. 10.* Thou shalt not suffer, &c.
- LXXI. 2. *Thou hast promised.*] The *Hebrew* word commonly signifies, *Command*; but does undoubtedly here import, *Promise*, as Gejerus has observed.
- LXXII. 2. *And defend the poor.*] The *Hebrew* Phrase is, to judge the poor with judgment. A Phrase of the very same import, viz. to do judgment, is twice varied by our last Translators to the very same sense, *1 Kings viii. 45, 49.* for, to maintain the cause, and, to defend, (I suppose) do not at all differ in signification.
3. *Righteousness,*] without by before it. So Dr. Hammond corrects our last Translation, as taking *ל* to be a mere expletive. See General Note 8.
6. *A fleece of wool.*] *ל* signifies either a fleece of wool, or, cut grass. The ancient Translators render it as we do.

[15. *Prayer shall be made — unto him.*] Gejerus understands these words in the same manner, and turns them, *adorabitur coram eo.*

16. *An heap of corn.*] The Syriac turns it, *plenty of corn.* See Hammond. So Muis and Gejerus understand it, supposing that מִסָּבִי comes from מִשֵּׁב to multiply, or from מְבֹא abundance.

His fruit--- shall be green.] Here they construe *fruit*, being in the Hebrew of the singular Number, with *shall be green*, which is in the Hebrew plural, either supposing it to be an Enallage. See Gen. Note 4. or because *fruit* is a Noun of multitude, and so may bear a Verb plural. And they turn מִן in. See Psal. lxxviii. 35.

17. *Shall remain among the posterities.*] Thus have they nicely rendred the Hebrew יָנִי in the Language of that Age. Hammond, *Shall descend on his children.*

LXXIII. 4. *They are in no peril of death.*] Both Ainsworth and our last Translators turn these words according to the Letter, *There are no bands in their death.* Our Translators give the meaning of those dark words, viz. *wicked Men are not under any bonds of Conscience, do not think themselves bound to die for Religion, or their Country: Conspiracies (συνσχεμας) are seldom made against their Lives, but by them against the Lives of others.* Few that are in Authority have Courage enough to bind over these great Sinners, to answer for their Crimes; they burst the Yoke, and break the band of all humane Laws; and so *they are not in peril of death*, so much as better Men are.

7. *They do even what they lust.*] Exequuntur imaginationes cordis, Munster.

8. *They corrupt other, and speak of wicked blasphemy: their talk is against the most high.*] Corruptant alios, loquuntur de pessimâ calumniâ, contra excelsum loquuntur, Munster. See Blaspheme in Vocab.

10. *Therefore fall the people unto them, and thereout suck they no small advantage.*] I suppose our Translators construed these words as the others did, viz. *therefore his*, or, *the people*, viz. the Jews, *turn hither*, that is, says Gejerus, they are much inclined to the noble Fortunes, (*fortunam sequitur*, Juven.) and Favours, which they hope to receive from prosperous Heathen Princes; whom therefore Men, that are otherwise good, too often follow, and espouse their Cause. This is what is most probably meant by their *falling away*, or, *turning hither*, or, *to them*. As for the *waters of a full cup*, by it, our Translators, and some others, understood *plenty*, as Ezek. xxxiv. 18. and *pleasure*, Prov. ix. 17. and by this they meant

meant the advantage which some of the *Jews* got, by siding with the prosperous wicked.

14. *Yea, and I had almost said.*] Here we supply, *almost*, and turn *כן* affirmatively, as our last Translators do, *Prov. iii.*

34. *surely.*

Condemned.] Reprobavi, *Munst.* Unfaithfully wrong'd, *Ainsw.* *Psal. LXXIII. 19.* So shalt thou make their Image to vanish out of the city.] Here our Translators turn *עיר* City, as *Munster*, *Leo Jud.* and others do. The prefix *ב* they render, *out of*, as is very usual; and the Verb *תכזב* they understood much as *Castellio* did, who turns it, *aboles*, or, as the *Seventy*, *ἐξεδυνώσεις*. See *Gen. Note 9.*

LXXIV. 1. *Why art thou absent?*] Quare abes? *Munst.*

3. *The Tribe of thine inheritance.*] Tribus Hæreditatis, *Munster.*

10. *That understandeth any more.*] They took *אין* to signify, any thing, as it does, *Prov. ix. 13.* where it is said of the clamorous Woman, *that she knoweth not any thing.* They *English* *אין* as *אין*, for which 'tis often put, viz. *more*, *adhuc amplius*, and translate both in short, fully to the sence, *any more*. There can be no necessity of turning these two words, *how long*; it is not certain that they ever so signify, and if the Grammar do not require it, the sence, for certain, does not; for they did know how long the Captivity should last, *Jeremiah* had foretold that, *Jer. xxv. 9, 12. 2 Chron. xxxvi. 21, &c.*

12. *Why pluckest thou not thy right hand out of thy bosom to consume the enemy? dexteram tuam? de medio sinus tui profer eam, ut hostem consumas.* Thus *Munster*, to the same sence as ours, only he supply'd, *draw* it. We, to make it more agreeable to the other part of the Verse, make the Supplement by an Interrogative, *why pluckest thou not, &c.*

16. *Thou broughtest out fountains, &c.*] Hebrew, *Thou didst cleave the fountains and the stream.*] Which our Translators have turn'd into intelligible *English*. *Dr. Hammond*, in his Margin, alters our last Translation thus, *Thou didst bring out.*

LXXVI. 5. *And all the men, whose hands were mighty, have found nothing.*] Et nihil invenerunt cuncti Viri, quorum manus potentes fuerunt.

10. *אין* here seems to be left untranslated: however, without any damage to the sence; for this Expression, *The remainder of wrath*, signifies, either,

1. That there was Wrath yet remaining in *Senacherib*, and that is effectually intimated by our Translators; for if there had been no Wrath remaining, there had been no occasion for God's restraining it. Where is the difference between saying, *Believe me your Friend*, and
Believe

Believe me to remain your Friend; or, I'll spend my life, I'll spend the remainder of my life.

2. Or that the Anger of *Senacherib* was now more excessive, that the very dregs of his Fury were yet behind: So *Castellio* understood it, who turns the words, *exuberantibus furoribus*: And if this be the meaning, we do better express it to the Capacity of an *Englishman*, by calling it *fierceness*, than they who retain the doubtful *Hebrew* Phrase, *remainder of wrath*.
12. *He shall refrain.*] *Cohibet, Munster.* Bring down, *Ham.*
- LXXVII. 3. *When.*] י for the most part signifies *and*, but sometimes, *when*; as the *Greek* ε does, *Mark* xv. 25: and by thus turning it the sense is made very clear.
6. *And searched out my spirits:*] Here there is an Enallage of Person conceal'd; and so *Tho. Wakefield*, one of the first Masters of *Hebrew* in *England*, understood these words; for in a Bible, with his Marginal Notes, there is written, as it seems, with his own hand, ויחפש בחשבתו: Over these words, in the *Hebrew* Text, ויחפש רוחו. See *Gen.* Note 4.
13. *Holy.*] In *sancto, Munster.* In *sanctity, Ainsw.* meaning, says he, that it is most holy. And *Hammond* is to the same purpose.
18. *Round about.*] *Hebrew, In a round, or a circle.*
- LXXVIII. 27. *South-west wind.*] Αλφα, *Seventy.* See *Gen.* Note 9. *Africum, Munster* and *Leo Jud.*
42. *Moved,*] or *provoked*; so the *Seventy* turn the *Hebrew* word רתנו who were the safest Guides that could be follow'd in this particular. This Verb is used again, *Numb.* xxxiv. 7, 8. There 'tis turn'd, *point out*, by our last Translators; *measure*, by the *Seventy*, 1 *Sam.* xxi. 13. where 'tis turn'd, *scrabbled*, by our last Translators; *drum'd* by the *Seventy*, in *Ex.* ix. 4. 'tis turn'd, *mark'd*, by all. But what could our Translators do better, under such uncertainties, than retain the Old Translation?
46. *Lice.*] Translators do not use greater liberty, nor more differ from one another in any particular, than in rendring into the *Latin* and *Vulgar* Tongues, the Names of those several unwelcome Animals or Insects, with which the *Egyptians* were plagued. 'Twere no difficult thing to make it altogether as probable, that by ערב here, and *Exod.* viii. 21, &c. is meant *Lice*; and by כנים *Flies*, as that those words do signify those very Animals by whose Names they are commonly called: But 'tis not my business to advance Paradoxes, or new Notions; I therefore rather chuse frankly to own, that here is a Mistake of the Pen or the Press. That our Translators turn'd ערב *Flies* here, I think most evident

dent, because they turn it so, *Exod. viii. 21, &c.* as appears by all the printed Books that I have seen. And to put the matter beyond all doubt, they translate, *לַיִשׁ Flies*, and *לַיִשׁ Lice*, *Psal. cv. 31.* The Mistake of *Lise* (so they sometimes print it) for *Flies*, might easily be committed by a Transcriber or Printer, tho' he were not careless. I think it a Mistake, if I may so call it, of little or no consequence, because of the very great uncertainty of the true Animals thereby meant; perhaps they might be such as we are not acquainted with in these cold remote Countries.

48. *Mulberry-trees.*] The Hebrew *רומשׁ* are a sort of Trees unknown to us. We are sure that they bore Fruit, *Amos vii. 14.* and therefore were not what we call *Sycamores*. If these Trees be of the same sort with the Greek *Συκομορῶν*, or, *Συκομορέα*, then they did resemble both the *Fig-Tree* and the *Mulberry-Tree*. Our Translators chose to call it by the latter Name, because, with us, this Tree is more valuable, especially on account of its Fruit, than the other; for we may reasonably suppose, that a Plague would not be described by the destruction of fruitless or insignificant Trees: But 'tis no great matter, as to the sense, what Trees are expressed, so they be but of some use or account. For I suppose every considering Reader must be sensible, that tho' the Psalmist mention but one sort, yet he means all Trees that were of value: And the mention of any one kind of Tree, that is useful for Profit or Pleasure, will, in such cases, serve the purpose of the Composer or Translator, as well as another.

58. *Like a broken bow.*] Hebrew, *a bow of deceit*, that is, says *Junius*, *a bow unexpectedly broken, which disappoints the aim of the Archer.*

LXXIX. 11. *O let the vengeance of thy servants blood.*] Both *Hammond* and *Ainsworth* follow the same Syntax, in this place, with our Translators.

LXXX. 1. *Who sittest upon the Cherubims.*] *Qui insides Cherubim, Munster.*

4. *With thy people that prayeth.*] *Orante populo tuo, Munster. Orantibus tuis, Castel.*

6. *Laugh us to scorn.*] Hebrew, *Laugh at them: at them*, says *Ainsworth*, that is, *thy people*, that is, *us*; for the Hebrew sometimes changeth the Person.

LXXXI. 5. *Out of the land of Egypt.*] *From the Land of Egypt*, says *Ainsworth*, which is the same thing.

He ---- had heard a strange language.] Here again there is an Enallage of Person conceal'd. See *General Note 4.* and *Note on Psalm lxxx. ver. 6.*

7. *What time as the storm fell upon thee.*] Our Translators, I presume

sume, constru'd עֲרֵב בְּסֻרְיָה; at the covering of the storm, understanding this Expression, as if it had been said, *When the storm cover'd thee*: But because this was no English Phrase, they changed it for one that was, viz. *when, or, what time the storm fell upon thee*. And it is to be observed, that the Seventy turn עֲרֵב *Kasariys*, a storm. See Gen. Note 9. And the Apostle uses θύελλα, a word of the same signification, when he is speaking of the very same thing, Hebrews xii. 18.

16. *The haters of the Lord should have been found liars.*] See Note on Psalm lxi. 2.

LXXXIV. 2. *Rejoice.*] The Seventy, says Dr. Hammond, by ἡγαλλιάσαντο, importing exceeding joy, have fitly rendred this word, viz. רָגְזוּ.

6. *Misery.*] בָּכָה *Bachah* signifies to weep, consequently, misery.

LXXXVII. 4, 5, 6. *HE.*] that הוּא signifies here some great, famous Person, the sense and coherence do evidently shew. The Translators, with great probability, supposed that שׂוֹאֵל שׂוֹאֵל in the 5th Verse, signified the same with הוּא in the 6th. And 'tis no unusual thing in the Hebrew and Hellenistic Greek to express the greatness of any thing by repeating the Substantive: So in the Song of Deborah, Jud. v. 30. *a prey, a prey*, signifies *a great prey*. Thus *the way, the way*, Deut. ii. 27. denotes the largest, or, as 'tis rendred, *the high-way*: And *justice, justice*, Deut. xvi. 20. *great*, or *eminent justice*. So *ranks, ranks*, or, *companies, companies*, as it is in the Greek, signifies *great companies*, Mark vi. 40. that is, as the Text expresses it, *by fifties and hundreds*, which was a great number to sit, or lie down together to eat: for the same reason they supposed, that *a man and a man*, in this place, denoted a very great or extraordinary Man: And, by this means, they have made the sense plain and agreeable.

7. *Shall be rehearse.*] We repeat these words from the foregoing Verse; the other Translators supply, *shall be there*.

LXXXVIII. 9. *Faileth.*] Emarcui, Vatablus.

16. *The fear of thee hath undone me.*] Terrores tui perdidērunt me, Munster.

LXXXIX. 11. *Thou hast subdued Egypt, and destroyed it.*] Contrivisti Egyptum usque ad internecionem, Munster.

16. *That can rejoice in thee.*] Qui te, Jova, cantare norunt, Castellio.

20. *Thy saints.*] Ad pios tuos, Munster. Both Ainsworth and our last Translators turn this very word, קֳדְשֵׁיךָ *thy saints*, plurally, Psalm lxxix. 2.

47. *Hell.*] Inferni, Munster. Hell, Ainsworth: Hades, Ham. Psalm.

Plal. XC. 1. *Refuge.*] So *Hammond* corrects our last Translators. *Habitaculum Refugii, Munster.*

5. *Thou scatterest.*] *Spargis, Castellio.*

They fade away suddenly like the grass, 6. *In the morning it is green, and groweth up.*] Here we turn the same word *אֶלֶף* *fade away*, in the 5th Verse, *groweth up*, in the 6th; but so does *Munster* too, in the first place, *mutatur*; in the other, *crescit*. So does *Hammond*, in the first place, *changed*; in the other, *groweth up*; and he proves, that the word is capable of both senses, and that both belong to it in this place: So they took *אֶלֶף* to signify not properly in the first place, as it does in the second, but *soon*, or, *suddenly*; as it does again, *ver. 14.* and in stead of representing the similitude in the Hebrew way, that is, without an *Apodosis*, viz. *As the grass fadeth away suddenly*, they do it in the manner that is most agreeable to English Ears, *They fade away suddenly like the grass.*

13. *Be gracious.*] *Placabilis esto, Munster.*

17. *Glorious Majesty.*] *Decor, Munster.* *Λαμπρότης, Seventy.*
See General Note 9.

XCI. 1. *Dwelleth under the defence.*] *Remains in the protection, Hammond.*

4. *Faithfulness and truth.*] *Faithfulness* here is no addition to the fence: But because *Truth* may be taken in several senses, *Faithfulness* joined with it, shews, that here it signifies, *steadiness in performing Promises.*

8. *Tea.*] *Utique, Munster.*

9. *For thou, Lord, art my hope, thou hast set thine house of defence very high.*] *Quoniam tu, Domine, es spes mea, excelsum posuisti habitaculum refugii tui, Munster.* The *Tig.* Version of *Leo Jud.* is much to the same purpose, only it has, *in edito*, in stead of, *excelsum*. Dr. *Hammond* construes the Verse in the same manner, save that he renders *יָבִיחַ* the most high.

XCII. 3. *Upon a loud instrument, and upon the harp.*] *Super instrumento sonoro cum Cytharâ, Munster.* The Hebrew word is very variously translated, which we translate after *Munster*, *loud instrument*. Some turn it, *Melody*. *Hammond*, *Song*, or, *loud voice*. *Ainsworth*, *Meditation*. Our last Translators, *solemn sound*. Others retain the Hebrew word, *Higgaion*.

XCIV. 10. *He that nurtureth the heathen, it is he that teacheth man knowledge, shall not he punish?*] *Qui gentes corrigit, quique homines scientiam docet, nonne is vos arguet? Tig.* *He that instructs the Nations, he that teacheth man knowledge, shall not he rebuke, or punish?* *Ham.* Our last Translators give another construction of these words, and supply, *Shall not he*

be know? But Dr. Hammond says there is no need of this, and that the sence is more perspicuous without it.

15. *Until righteousness turn again unto judgment.*] Usque dum redeat justitia ad Judicium.

20. *As a law.*] Pro statuto, Munster. For a law, Ainsw.

XCV. 4. *Corners, Penetralia, Munster. Secret parts, Ham.*

XCVII. 11. *There is sprung up light.*] Seventy, ἀνέστη. Munst. Sparsa est. All three do a little abate the Hebrew Catachresis of lights being sown. See Psal. vi. 6.

XCIX. 1. *Let the people be never so impatient.*] Ainsworth's Annotations are to the same sence.

4. *Thou hast prepared equity.*] Parasti aequitatem, Munster.

CI. 2. *O let me have understanding.*] 'Tis in the Hebrew put in the future Tense; but then it is to be remembred, that the Hebrews have no Potential, or Optative Mood, and therefore use their future Tense in stead of it. See Psal. cxix. *Jod*, 4, 5, 6, 7, 8. *Tau*, 1, 2, &c. Our Translators thought it more agreeable to expresse it by way of wish, than in a positive manner, and more befitting the humble Temper of David, and all good Men. The Hebrew Verb here used, properly signifies, *to understand*, Deut. xxxii. 29. & passim. But it may be observed, that Verbs signifying Action, when the future Tense is thus put in a Potential or Optative sence, though they are express'd in Hebrew in the first Person future, yet cannot be fully rendred, as to their sence, but by the English words, *may I*, or, *let me*: Therefore the Hebrew אֶעֱבֶרָה literally, *I will pass*, is justly rendred in English, *Let me pass*, Deut. ii. 27. And for the same reason our Translators, in stead of saying, [*I will have understanding in the way of godliness*, expresse the sence in this manner, *O let me*, &c.

4. *I will take no wicked thing in hand.*] This is the English Phrase, signifying the same with that Hebrew one, *I will set no wicked thing before mine eyes*. So both our Learned Paraphrasts understand it.

CII. 3. *A firebrand,*] Torris, Castellio.

5. *My bones will scarce cleave to my flesh.*] If it be granted, that our Translators did here supply, *scarce*, yet 'tis no greater liberty than others have taken in other places. See General Note 6. It seems to me, that our last Translators have supply'd this very Particle, *scarce*, Gen. xxvii. 34. There may be a meer expletive, as *quidem* in the Latin, *μήν* in the Greek; but it does not appear, that either that, or any other Hebrew Adverb has the same signification with our English, *scarce*. And yet, perhaps, 'tis not necessary to suppose, that it is supply'd here, for it may be imported in the Verb בָּקַח: 'Tis true, sometimes this word signifies to

stick

stick close, as when 'tis used of the *Leprosy*, &c. 2 Kings v. 27. but at other places it only signifies, *to follow close after*, as 2 Sam. vi. 6. or, which is the same thing, *scarce to cleave*, or, *be join'd to*: And the Noun רַבִּקִּי, 1 Kings xxii. 34. turn'd, *joints*, and which does visibly come from this Verb, evidently signifies that place in *Ahab's Armour*, where the several parts did not so perfectly meet, but that they left room for the fatal Arrow to enter; so that this Verb may sometimes signify *to hang loosely together*, or, *be scarce joined*; and therefore cannot, perhaps, more exactly be rendred here, than is done by our Translators, viz. *scarce cleave*. And, I suppose, if the words will bear this rendition, the sense will require it. For 'tis evident, that the Psalmist's leanness, proceeded from the pining of his Flesh, by reason of Grief or Sickness, ver. 4, 6, 7, 23, 24. in which case, the Skin and remaining Flesh hangs loose about the Bones, or, will scarce cleave to the Bones: Which seems to be the true meaning of these words. For the observing Reader cannot but be sensible of the *Hypallage*. Further, let it be consider'd, that there is no inconsistency between our two Translations. *Scarce*, does not always deny in our Tongue, but sometimes more faintly affirms, as when St. Peter says, that *the righteous are scarce saved*; he does not deny, but supposes that they are saved. Perhaps the words cannot better be turn'd, than by putting both Translations together, thus, *My bones cleave, and scarce cleave to my flesh*.

CIV. 34. *So shall my words please him.*] *Et gratum erit ei eloquium meum, Munster.*

CV. 18. *The iron entred into his soul.*] *Ferrum intravit usque in animam ejus, Munster.* And so both Dr. *Hammond* and Mr. *Ainsworth*.

19. *Until the time came that his cause was known.*] *Usque dum venit tempus quo innotescebat causa ejus, Munster.*

22. *To inform.*] Mr. *Ainsworth* translates, *to bind*, which he thus explains, viz. *to inform, and govern as subjects*. So that, according to him, *to inform*, in the Language of that Age, viz. the beginning of the last Century, signify'd to direct with Authority.

25. *Whose heart turned so.*] Our Translators take the Verb פָּתַח to signify as an absolute, when it is commonly active and transitive, (as *turn* is likewise in the *English*) than which nothing is more common in all Languages. A pious Translation this, in which I think it pity that none have follow'd them, to my knowledge.

28. *And they were not obedient unto his word.*] No Passage in this Old Psalter is thought so liable to Objection as this, therefore I shall more particularly consider it.

1. I think it very evident, that the words ought to be construed as a Question ask'd, *Did they not rebel against his word?* There is no certain way to know when any Sentence in the *Hebrew* is to be understood thus, or otherwise, but by what goes before, and what follows: And if we may judge by the coherence, I doubt not but this will appear to be the most probable meaning of the words. To say, that the *Egyptians did not rebel*, is false, and therefore cannot be the meaning of the words. To say, that *Moses and Aaron did not rebel* seems to be foreign to the purpose of the Psalmist: For the darkness was not sent to reduce *Moses and Aaron* to obedience, but *Pharaoh and the Egyptians*; and therefore it is more reasonable to suppose, that these words were designed to express the obstinacy and rebellion of them, notwithstanding this Miracle, than the obedience or compliance of *Moses and Aaron*. It follows in the next Verse, *he turned their waters into blood*; which surely was not done to convert *Moses and Aaron*, but *Pharaoh and his Subjects*: So that if we do not read the words interrogatively, they will have no apparent connexion with what goes before, and what follows: For what occasion had the Psalmist to say, that *Moses and Aaron rebelled not*? All which consider'd, I cannot but think, that if we have any-where just reason to take a Sentence by way of a Question ask'd, 'tis here. Some would have it thought, that a Question by אֲלֵךְ cannot be ask'd, without the prefix אִם , or, with the prefix אִי ; but this Fancy is effectually confuted by that Text, *Exod. viii. 26.* where there is a Question ask'd, *Will they not stone us?* by אִי , and אֲלֵךְ without אִם .
2. Questions ask'd do not always imply doubt, but either more strongly affirm or deny. The Text last mention'd is an evident proof of this, *viz. Will they not stone us?* that is, they will most certainly stone us. Thus, *2 Kings xx. 20. Are they not written?* signifies, that they were most assuredly written. So again, *Gen. iv. 7. If thou doest well, shalt thou not be accepted?* that is, you shall most infallibly be accepted. This Text is, I suppose, another Instance of what I am now shewing: For when the Psalmist asks the Question, *Did they not rebel against his word?* his meaning is, *They did rebel*, or, *were not obedient unto his word*.
3. Questions thus ask'd in the *Hebrew*, may fitly be turn'd, either affirmatively or negatively, as the sense and occasion require. Our last Translators have done this, *Ecclesiasticus vi. 34.* for the *Greek Text* there $\tau\acute{\iota}\varsigma\ \sigma\omega\phi\acute{o}\varsigma\ \pi\rho\sigma\kappa\omicron\lambda\lambda\acute{\eta}\theta\eta\iota\varsigma\ \epsilon\iota\varsigma\ \omega\acute{\nu}$, *who is wise?* or, *is any one wise?*
cleave

Cleave to him. But our Translators drop the Question and turn it, *Cleave to him that is wise*; and yet I think that no impartial Man will accuse them of translating these words unfaithfully. But we need not insist on this, we have a most unquestionable Authority for doing this, even that of the Holy Scripture itself, which expresses the very same thing, and upon the very same occasion; at one place by a Question ask'd, at another, affirmatively or negatively: So the words said before to be in 1 Kings xx. 26. *Are they not written?* are varied 2 Chron. xxxii. 32. *they are written*. And what is put as a Question by St. Mark, chap. xi. ver. 17. *Is it not written?* and chap. xii. ver. 24. *Do ye not err?* is represented affirmatively by St. Matthew, chap. xxi. 13. *It is written*; and xxii. 29. *Ye do err*: And, on the other side, what God said to the Prophet *Isaiah*, by way of affirmation, *All those things hath mine hand made*, chap. lxvi. 2. St. Stephen quotes interrogatively, *Hath not mine hands made all these things?* Acts vii. 50. And since these two ways of Expression are perfectly the same, as to sense, and that the Holy Penmen use them indifferently, there can, I think, no good reason be given, why Translators should not be left to their liberty in this particular. And it is especially fit, that such Questions as are sudden and short, and placed between Sentences that are negative or affirmative, should thus be varied by *English* Translators; for to People not used to such short Apostrophes, such Questions may seem abrupt.

4. And that it may appear, that our Translators did not do this by chance, let it be consider'd, that they do this at other places, as well as here, viz. *Psal. lvi. 13. lxiv. 5. xxi. 1.* so that they seem to have settled it as a fixt Rule of Translating. And I submit it to better Judgments, whether it be not a very reasonable one.

Psal. CVI. Title, Hallelu-jah, or, Praise ye the Lord.] Which, as Dr. Hammond intimates, was intended to signify, that the following Psalm is a Form of Praise. He gives two very good Reasons, why it ought not to be accounted part of the Psalm, viz.

1. "That none of the Ancient Interpreters, *Greek, Syriac, Chaldee, Arabick, &c.* do own these words, as belonging to the Psalm, otherwise than by way of Title

2. "Because the beginning of this Psalm is rehearsed,
 "1 Chron. xvi. 34. without any mention of these
 "words; for whereas our last Translation, in the 7th
 "Verse of this Chapter, supplies, *this Psalm*; Dr. Ham.
 "observes, They should rather have supply'd, *these*
 "*three Psalms*; for there follows a good part of the
 "cv; then the xcvi, and after that the beginning and
 "ending of this cvi, in lieu of the whole: And this,
 "says he, is in reason applicable to all those Psalms,
 "which have *Hallelu-jah* in the front of them.

Pfal. CVI. 27. *To cast out their seed.*] Ut abjiceret semen eorum,
 Munster.

80. *And prayed,*] Oravit, Munster. And so likewise *Castellio*
 and *Gejerus*, and all the Ancients, do either turn, *prayed*,
 or which is much the same thing, *made an atonement*.
 There can be no reason to doubt, but that the *Hebrew* word
 may signify, *praying*: It is very often so render'd in the
 Form *Hithpael*, and the word *Tephilla*, *Prayers*, is allow'd
 to come from the Verb *Pillel* here used. If therefore there
 were no other evidence for *Phineas's* Praying, but this Text,
 yet I should think that sufficient. But there is other proof
 enough; for he was one among them who wept at the door
 of the Tabernacle, *Numb. xxv. 6, 7.* and 'tis not reasonable
 to suppose, that they came to the place of Publick Wor-
 ship merely to weep: And we may be sure, that *Phineas*,
 being a Priest, had some share, if not the principal, in their
 Publick Devotion. Further, 'tis expressly said, that *Phineas*
made an atonement, *Numb. xxv. 13.* Now, we know what
 was meant by *Moses's* making an atonement in the like case,
 namely, his *praying*, that God would forgive the people's sin,
Exod. xxxii. 30, 31, 32. The very same word is used in the
Hebrew in both places, viz. *וַיַּתְּפִל*; and therefore, no doubt,
Phineas's Atonement chiefly consisted in the zealous Inter-
 cession he made, as we are sure that of *Moses* did. I will
 not deny, but the execution which *Phineas* did on *Zimri*
 and *Cosbi*, may be included in the atonement which he
 made: But I think it may safely be asserted, that Prayer
 was at least one principal part of his Atonement; and
 that therefore our Translators, and these Great Men, who
 go along with them, are not to be blamed on this account.
 'Tis evident that Bishop *Coverdale* thus translated the
Hebrew word with mature deliberation: For in his first
 Edition he turn'd it, *executed justice*, wherein he is fol-
 lowed by *Matthews's* Bible: But upon his second and
 better Thoughts, he changed it for *prayed*, as it still re-
 mains.

Psal. CVII. 40. *Though he suffer them to be evil intreated through tyrants.]* The Translators, I suppose, construed the words thus, *Pouring ill treatment upon them, from Princes or Tyrants, supplying, on them, and turning* לָךְ *from, as is not unusual:* And the words being thus construed, they turn'd into this current English. By לָךְ rendred by others *contempt*, they understood, *whatever can render men contemptible in the Eyes of the world, as Banishment, Imprisonment, &c.* or, as Ainsworth expresses it, *a contemptible estate.* לָךְ a Verb nearly ally'd to this Substantive, commonly signifies *to rob, or spoil, or use ill:* And the very Verb לָךְ may properly be turned, *rob or wrong, Prov. xiv. 21. Isai. xlix. 7.* Nor did our Translators take too great liberty, when in stead of saying, *he pours ill treatment upon them,* they say, *he suffers them to be evil intreated.* For in the same manner most Translators, for those Hebrew words, *Prov. x. 3. God will not famish, or, starve the soul of the righteous,* give us the same sence that our last Translators have done, *viz. God will not suffer the soul of the righteous to famish.* And so Ainsworth himself varies that Text, *Exod. xxii. 18. Thou shalt not suffer a witch to live,* which is expressly in the Hebrew, *Thou shalt not make a witch to live.* By translating the words thus, we have made the connexion more clear and close than in the common way of rendring these words; and on this account have as much the advantage of other Translators, as they here have of us, if the words be considered apart, and by themselves.

CX. 3. *The dew of thy birth is of the womb of the morning.]* Ab utero auroræ est tibi ros nativitatis tuæ, Munster.

CXI. Title. *Hallelu-jah, or, Praise ye the Lord.* This is one of the Alphabetical Psalms which must therefore begin with the Letter א; therefore *Praise ye the Lord* cannot be the beginning, but the Title of the Psalm; but אֲדֹנָי I will praise, or give thanks, which does begin with that Letter. So Hammond and Bp. Patrick.

CXII. Title. *Hallelu-jah.]* This is a Psalm of the same sort with the CXI. and therefore, for the same reason, must begin with אֲשֶׁר Blessed.

CXVIII. 5. *At large.]* In latitude, Munster. The Hebrew word מְרַחֵב comes from רָחַב which signifies *to speak at large,* 1 Sam. ii. 1. The word אָנֹכִי signifies both *to hear and answer;* and by turning the words in this plain natural manner, we have no occasion to make any Supplements in this Verse.

26. *We have wished you good luck, ye that are of the house of the Lord.]* Fausta vobis oīnamur, Jovæ Domestici, Castellio.

- Psal. CXIX. Aleph 8. Thy Ceremonies.]** Ceremonias tuas, *Münster*. **דבר** is said to signify a Law, for which there is no reason but the Will of the Lawgiver.
- Beth 1. By ruling himself after thy word.]** Exequendis verbis tuis, *Castellio*.
- Gimel 5. Thou hast rebuked the proud, and cursed are they which, &c.]** Dr. Hammond prefers this construction of the words before that of the other Translation, as being agreeable to all the ancient Interpreters.
- Daleth 5. And cause thou me to make much of thy law.]** Et grata sit mihi Lex tua, *Münster*.
- He 6. That I may fear thee.]** Dr. Hammond takes the words in the same sense.
- Cheth 5. The congregations.]** **לח** signifies not only a Troop or Band of Armed Men, but a Company. So 'tis translated, *1 Sam. x. 5, 10.* speaking of Prophets or Students. Here he probably means *Saul's Counsellors*.
- Teth 6. As fat as brawn.** The Hebrew **שח** is allow'd to import hardness, as well as fatness, and denotes the obstinacy as well as folly of David's Enemies. No Translation, that I have seen, does so expressly render the sense of this word, and that by giving us an English Phrase for a Hebrew one, which is the most elegant way of translating, when the Languages will allow of it.
- Lamed 8. I see that all things come to an end.]** Omnis rei finem vidi, *Piscator*. Omnium rerum interituarum finem vidi, *Castellio*.
- Nun 2. And am steadfastly purposed.]** Et metum constitui, *Munst.*
- Samech 1. Them that imagine evil things.]** Ham. Those that think evil. Ainsworth, in his Annotations, thus explains the Hebrew word, *Vain thinkers, Persons distracted with their own Cogitations, uncertain, wavering like the tops of Trees, which is indeed the full import of the word.* Cogitantes mala, *Munst.*
- 5. My delight shall be.]** Delectabor, *Munst.* I shall delight my self, *Ham.*
- Ain 2. Make thou thy servant to delight in that which is good.]** Dulce fac servo tuo id quod bonum est, *Münster*, *Vatablus*. Oblecta servum tuum bono, *Pagn.*
- 7. Precious stone.]** Gemmam, *Münster*. Topaz, *Ham.*
- Pe 2. Goeth forth,]** or, appeareth; so the Verb from whence **פג** comes is rendred by our last Translators, *Cant. vii. 12.* Ostium eloquiorum tuorum lumen præbet, *Munst.*
- 3. Drew in my breath.]** Attraxi spiritum, *Munst.*
- 8. Mine eyes gush out with water.]** Here the Hebrew Hyperbole is somewhat lessen'd. See *Psal. vi. 6. lviii. 8, &c.*

Koph 3. *Early in the morning.*] This is the whole sence of that Phrase, *I prevented the dawning of the morning*, if Dr. Hamm. were a competent Judge; for he, in his Paraphrase, only says, *early in the morning*. They avoid the repetition of the word *prevent*. See Note on Psal. lxxxviii. 13. And tho' the Verb *נִפְגַּע* be repeated in the Hebrew, for the sake of the Poetry, yet there is no necessity for it in the English.

Resh 5. *As thou art wont.*] *וְכַדְכָּד* signifies, according to custom, or, according to judgment. Our last Translators turn the word, *as thou usest to do*, Psal. cxix. Pe, ver. 4. Our Translators took it there, and here, and in the next preceding Stanza, ver. 4. in the same sence.

Schin 5. *And they are not offended at it.*] I suppose they construed the whole Verse thus, *Great peace is to the lovers of thy law, and it is not an offence to them*, only supplying, it; Which they varied into this plain and good English sence.

CXX. 3. *With hot burning coals.*] I suppose the full force of this Metaphor is as effectually express'd by this Version, as if they had kept to the Letter of the Hebrew, and said, *Coals of Juniper*; but with this difference, that not one in a thousand had known, why Coals of *Juniper*, rather than of any other Wood; whereas every one understands the meaning of *hot burning coals*. Who ever blamed our last Translators, or any other, for not translating literally those words, Psal. lxviii. 30. *The beasts of the Cane, or, Reed, &c?* and why should it be a fault to strip the Text of its Figure and Veil in one place, and not in another?

CXXI. 6. *So that the Sun shall not burn thee by day, nor the moon by night.*] Here we have an instance how unagreeable *Catachreses*, or whatever looks Figurative, and out of the common way of speaking, is to the English Genius: For whilst this Psalm was in the Office for Churching Women, there was not any objection against the Liturgy, that took more (especially with that Sex that was chiefly concern'd in this Office) than this expression of the *Moons burning*; and yet this was really a greater argument of want of Learning or Sincerity in those who made the Objection, than of any fault in the Translation: For at the most 'tis only changing a Hebrew *Catachresis* for a Greek and Latin one; for there is no doubt but the Moon does *burn*, as properly as she *smites*; she (perhaps) does neither in a literal sence, but in a figurative sence she may be said to do either. Suppose the worst, that the Influences of the Moon are cold, yet the most polite humane Authors say, that the cold burns: Thus Ovid,

Ustus ab assiduo frigore Pontus habet, viz. me.
Trist. lib. 3. El. 2.

Virgil says, the cold Northwind burns,

----- *Borea penetrabile frigus adurit.*

Geo. I.

These were Poets: But *Xenophon*, writing in Greek Prose, says, Ἡ δὲ χιών καίει τῶν ἰκνῶν τὰς εἶρας. *nee* χυμῶ. *Snow burns the Nostrils of the Dogs.* And why not the Moon, even in December or January, burn, as well as the Northwind or Snow? And even the Vulgar amongst us say, when they undesignedly tread in cold Water, that they have scalded their Feet. Whether this be a *Catachresis*, or *Antiphrasis*, it is by the same Figure that the Moon is said to burn, even upon the supposition that the malignity of her Influences proceed from Cold. And indeed the *Latins* express'd any kind of Hurt by this word:--- *Calcens aris*, says *Horace* of a pinching Shoe.

Urit enim campum Lini seges, urit avena.

Virg. Geo. I.

Sowing of Oats or Flax burns or hurts the Ground.

So that all *Grecians* and *Latinists* ought to be Advocates for this Translation, especially since the *Greeks* turn the *Hebrew* נָפַח by *συγκάυσαι*: And this was the received sence of it amongst the main Body of *Christians* throughout the World, when this Translation was made. It was against their settled Rule of making every thing more plain, and less Figurative, to use the word *smite*, which cannot be used either of the Sun or Moon, but only in a metaphorical sence, whereas the Sun does burn, according to the most proper and natural signification of that word. And after all that some unphilosophical Men have fancied to the contrary, I am persuaded, that those who are competent Judges will allow, that whatever Influence the Moon has upon our Bodies must be the effect of Heat, that feeble Heat which is convey'd to us by her Rays, or rather by the Rays of the Sun reflected from her Body: For I suppose 'twill be no Paradox to say, that the Moon has Heat, in the same sence, and to the same degree that she has Light. And he was a Philosopher, as well as Poet, who called the Moon, as well as Stars, *Fires*:

Velut inter ignes Luna minores.

Tho', after all, 'tis sufficient, by the Rules of Rhetorick, that a Verb or Participle fit one of the several Substantives joined

oined in the same Sentence with it, tho' it have no agreement with the others. *Virgil* uses this Syllepsis, *Æn.* l. 7.

*Ipse Quirinali lituo, parvâque sedebat.
Succinctus trabeâ -----*

He sat girt with an Augurs Staff, and a small Robe.

Moses speaks by the same Figure, when he says, *Exod.* xx. 18. All the People saw the thunder, and lightning, and the noise of the trumpet.

CXXIV. 4. *The deep waters of the proud.*] We construed, *The deep waters, the proud men had, &c.* putting *proud* in apposition with *Waters*, and then varied it, *the deep waters of the proud.* So we translate *Urbs Roma*, the City of Rome.

CXXV. 3. *The rod of the ungodly cometh not into the lot of the righteous.*] It ought to be observed, that the word [רָחַץ], here turned rest by our last Translators, signifies, to take comfortable rest, or, refreshment, or, to be at ease after long toil and labour, *Gen.* v. 29. *Job* iii. 13. *Isai.* xiv. 3. Our Translators thought that this would seem somewhat harsh to English Readers, who are unaccustomed to such ways of speaking, therefore, in stead of saying, *The rod of the ungodly shall not take ease, rest, comfort, or, refreshment,* they say only, *it shall not come, or, invade, &c.* *Munster* turns the word much to the same purpose, *dimittitur*; and the *Seventy*, ἀφίσσι. The *Vulgar* comes nearest to those who understand here a lasting rest, viz. *The Lord shall not leave, &c.* And as for those who are so unreasonably hard upon our Translators, because they use a word which does not necessarily imply a long abode or continuance, let them consider, that neither the *Hebrew* word [רָחַץ], nor the *English*, rest, nor any word of equal force with that, does necessarily import a long duration: And even if you take rest for remaining, neither will this much mend the matter; for there is a rest, a stay, or remaining at a place for a Day, an Hour, a Minute. Sometimes indeed it must be acknowledged, that the word rest does imply a long stay, namely, by reason of some words going before or after, or from the nature of the thing spoken of: And so does, come, too; for when we pray that *God's Kingdom may come*, we do not mean, that it may appear, and presently vanish; but that it may continue for ever. And when it is said of *Abraham* and his Family, that they came into the land of *Canaan*, *Gen.* xii. 6. we do not thereby understand, that they came to make a Visit, and away again, but to take possession of it for themselves and their Posterity. And the *Latin*, *Advenâ*, does not signify a Guest, but one that comes into another Country, there to abide:

abide : So that if the Hebrew word *נָח* can be proved in this place to import a long rest, or abode, then the English, come into, may import the same.

CXXVII. 5. Young children.] *Pueri, Jun. & Tremel.* *נַנִּי* is often redundant.

CXXIX. 6. Plucked up.] So Hammond corrects our last Translators. *Munster, Extrahitur. Ainsworth, One pulleth it off.*

CXXX. 6. Fleeth.] *Ham. Hasteneth. Munster, Confugit.*

CXXXII. In the wood.] Our Translators seem to have look'd upon *שָׂדֵה*, which is turn'd *Fields* by others, to be redundant, for which there is good reason ; for the same word, *1 Samuel xiv. 25.* signifies the Ground on which Wood grew, if it do not rather signify the Trees growing in the Wood, from which the Honey might more properly be said to drop (as our last Translators express it) than if it be supposed to have lain on the Ground. So the same word may with the greatest probability be turn'd, *Exod. xxii. 6.* If a fire break out, and catch in thorns, so that the stacks of corn, or, the standing corn, or, Wood be consumed : This seems more likely to be the meaning of the word there, than *Fields*. And indeed there can be little doubt, but *שָׂדֵה* signifies Wood by itself, particularly *Gen. ii. 5. iii. 1.* and where-ever mention is made of the Trees, and Beasts of the Field, as we translate it ; which does at last contain, if not principally mean, the Beasts and Trees of the Wood : For unless we suppose, that by *חַיַּת הַשָּׂדֵה* be meant, the Beasts of the Wood, it will not appear that Adam gave them any Names, *Gen. ii. 19, 20.* so that *שָׂדֵה* redounds in the Hebrew in this place. *שָׂדֵה* might have been turn'd, Wood-land, but Wood, with us, often signifies both the Ground, and what grows on it : So that this had been a needless nicety.

CXXXV. Title. *Hallelu-jah.* See Title of *Psal. cvi.*

14. And will be gracious.] *Placabilis erit, Munster.*

CXXXVII. 3. And melody in our heaviness.] That *שִׁמְחָה* here signifies, Joy express'd by Musick, or, Melody, the Context shews. *חֲלִילֵינוּ* is by *Vatablus* derived from *חָלָה* to hang, used in the foregoing Verse, and he turns it, in suspensionibus, (supplying in as we also do :) By which may be meant, either, While we had hung up our harps, as not being in a condition, or, temper to use them ; or else, During the time of our suspense, danger, or, doubt, whether we should live or die. *Montanus*, and others, suppose that this word comes from *חָלָה* to make mournful complaints. Our Translators, as being aware of both these senses of the word, turned it in such a manner as is consistent with either of them, viz. in our

our heaviness. Others derive it from לָקַח , which they render, to lay waste, but without Example, if we may believe Dr. Hammond; therefore some will have the לָקַח chang'd into a ו , and לָקַח does indeed signify, to plunder, or, lay waste.

8. Wasted with misery.] Devastata, Munster. Wasted, Ainsw. The Misery with which the destruction of Babylon was attended is described at large, *Isai. xiii. Jer. L.* it is in both places likened to that of Sodom, and *Isai. xiii. 6.* is emphatically called, a destruction from the Lord: לָקַח there, and לָקַח here, are words of the same Theme: Our Translators speak the full sence of the word, by rendering it, Wasted with Misery.

CXXXVIII. 2. Thou hast magnified thy name, &c.] Magnificasti super omnia Nomen tuum, eloquium tuum, Munster.

8. Loving-kindness.] Pietatem, Munster. Ainsworth allows of this Supplement.

CXXXIX. 4. Thou hast fashioned.] Formasti, Munster. Finxisti, Fig. Pagn.

11. The darkness is no darkness, with thee.] Ipsæ etiam Tenebræ tibi non contenebrant, Castell.

19. Wilt thou not?] They take אֵין interrogatively, and supply אֵין as the last Translators do, *Job xx. 4.* The Assembly-Annotators on *Isai. xxix. 16.* allow of this.

CXL. 11. A man full of words.] Hebrew, A man of tongue. Ainsw. Annor, A Pratter. See Gen. Note 13.

CXLI. 5. Friendly.] In pietate, Munster. In benigntate, Leo Jud.

6. Let not their.] Our last Translators supply, which; we, their. See also Gen. Note 3. Against their wickedness.] Contra mala eorum, Munster.

7. Let their Judges be overthrown.] Præcipitentur Judices eorum, Munster.

10. Let me ever escape them.] Ego in sæcula progrediar, Munst. See Note on *Psal. ci. 2.*

CXLII. 6. My hope.] Spes mea, Munster. My hope for safety, Ainsworth.

9. Which thing if thou wilt grant me.] Here we supply, which thing, turn אִם if, as often it signifies, and take אִם in the Notion of granting or bestowing, as *Isai. lxiii. 7.*

18. Let thy loving spirit lead me forth.] Spiritus tuus bonus deducat me, Græ. Munster. Dr. Hammond prefers this construction: And Ainsworth is much to the same purpose.

CXLIV. 2. My hope.] Hope often signifies the thing hoped for, and so it does here. But further, אִם signifies Covenanted mercy, *Exod. xxxiv. 7.* especially when apply'd to David,

David, as 'tis in this place. See *Psal. lxxxix. 2. 2 Chron. vi. 42. Isai. lv. 3. Acts xiii. 34.* God had promised to David, *1 Chron. xvii. 8. I will be with thee wheresoever thou goest,* (so 'tis in the Hebrew;) so that God himself was David's Covenanted Mercy, or Hope; for what is Hope, but Covenanted Mercy? And if this word were translated hope, *Isai. lv. 3. and Acts xiii. 34.* it does not appear that it would be any Injury to the sense, and would make the English very agreeable.

Psal. CXLIV. 12. *That our daughters may be as the polish'd corners of the temple.* *Filia nostræ sicut anguli sculpti similitudine templi, Munster.* *Vatablus* has *politi* in stead of *sculpti*.

14. Leading into captivity. *Emigratio in Captivitatem, Munst.*

CXLV. 14. *Them that are down.* The Verb from which this Participle comes *נָפַל* does undoubtedly signify *to bow*, or, *cast*, or, *make to fall down to the ground, Isai. lviii. 5.* for it immediately follows, *and to spread sackcloth and ashes under him.* I will not determine, whether it signifie *to lie*, or, *fall flat*, or, *on all four*, as we commonly express it: But the Substantive *נַפְלִים* signifying both Hands and Feet, seems to incline us to this last sense, which probably might be the posture of devout Suppliants.

CXLVI. Title. *Hallelu-jah.* See Note on Title of Psalm cvi.

8. Them that are fallen. See Psalm cxlv. 14.

The Lord careth for the righteous. Hebrew, *loveth the righteous.* *אֱהָבָה* signifies such a sort of Love as the Father has for his Child, full of Care and Concern, *Gen. xxii. 2.* *Cura* in Latin is often used for *Amor*.

CLXVII. Title. *Hallelu-jah.* See Note on Title of Psalm cvi.

3. And giveth medicine to heal their sickness. *Et medelam adhibet doloribus eorum, Munster.*

CXLVIII. Title. *Hallelu-jah.* See Note on Title of Psalm cvi.

1. The Lord of heaven. That the Hebrew words may be so turn'd there can be no doubt. The last Translators themselves do often turn *יְהוָה* as if it were only a sign of the Genitive Case: And the greatest part of the Moderns turn it so here too; but then they understand it not of God; but of all manner of Heavenly Creatures, as if we should say, *All ye Inhabitants of heaven, praise the Lord:* Not that there is any word signifying *Inhabitant* in the Hebrew; no, that is supply'd by them, and that oftentimes very properly, and, without question, according to the just Rules of Translation: But in this place there seems to be no occasion for any Supplement; the word that goes immediately before it in the Hebrew is, *the Lord*, and therefore here 'tis best translated literally. And if there be any sense in the other Translation, *from heaven*, which is not in this, 'tis certain our two

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Learned Paraphrasts did not think it worth observing. And I may say the same of the 7th Verse, for whatever correspondence some may imagine, betwixt *from the heaven*, ver. 1. and *from the earth*, ver. 7. yet I can't observe one syllable of meaning, or sence, but what is to be found in our Translation as well as others.

13. *All his saints shall praise him.*] This is the plain *English* of the other Translation, viz. *He ---- the praise of all his saints.*

The people that serveth him.] Hebrew, *That is near to him.* The Priests are described in this manner, *Lev. x. 3.* because it was their Office peculiarly to attend on God; and the *Jews* were a Kingdom of Priests, *Exod. xix. 6.* and so are Christians, *1 Pet. ii. 9.* that is, they are peculiarly dedicated to his Service, are invited and bound to Worship and Serve him above all others. Here our Translators keep to their old Rule of giving us an *English* Phrase for an *Hebrew* one.

CXLIX. 1. *In his holiness.*] In sanctitate ejus, *Munster.*

4. *And helpeth the meek-hearted.*] The word *help* was of a very large and grand signification among our Ancestors, insomuch that we find they did mightily affect Names compounded of this word, with the addition of some other. See *Cambden's Remains*, pag. 52. And these Names were originally given to such Men as had been the Authors or Instruments of some remarkable Deliverance, or other benefit to the publick: As no Names among the *Grecians* were more honourable than those compounded of *Αλέξω*, a word of the same signification as *Alexander*, *Alexius*, &c. We have one observable Instance of the great signification of this word still remaining, I mean in the essential words of our solemn Oath, *So help me God*: By which words the Deponent prays, That God would prosper and succeed him in all his Affairs, deliver, and relieve him in all Wants and Difficulties, save and protect him, Body and Soul, in this World and the next, as what he now says is true. Our last Translators, and even Mr. *Ainsworth*, use indifferently the Nouns, *help* and *salvation*, and particularly the former render the Hebrew *עֲזָרָה*, *help*, *Psal. iii. 3.* And if we consider that this word does of itself import all manner of Divine Favours and Graces, and all those wise and effectual Methods which God uses in blessing and saving his People, we will the less wonder that they turn that *Hebrew* Phrase, *of beautifying with salvation*, by the single word *help*. There are many *Latin* Phrases that are of the same sort with this *Hebrew* one, viz. *Ornare verbis*, *Testimoniis*, *Beneficiis*, *Prasidiis*. Now let us suppose that *Cicero*, who often uses these Phrases, were to be done into *English*

English by two several Hands, and one of them should translate them literally, To adorn with Words, or Testimonies, to beautify with Favours, or Guards; the other should turn them plainly thus, To praise, to recommend, to prefer, to guard well, I will refer it to any competent Judge to determine, which of these two did best shew his Skill in *Latin* and *English*, and which had done most Justice to *Cicero*. These, and such-like Phrases are very elegant in the *Hebrew* and *Latin*, but don't shew so well in the *English*. Our Translators were sensible what a very odd and ill use had, and might be made of Metaphors, strain'd out of the *Hebrew* into other Tongues. The *Vulgar Latin's* literal Translation of that Text, *Exod. xxxiv. 29, 30. viz. Cornuta erat ejus facies*, should be a warning to all that undertake this great affair of translating Scripture, not to pursue every Figure, and overdoe under pretence of diligence and faithfulness. It must be acknowledged, that 'tis hard to observe a just *Medium*: But if some, who are very fond of a *Hebrew* Metaphor, will blame our Translators for dropping this and several others, yet I do not question but those who are better Judges in this matter, will, on the contrary, be of Opinion, that they rather deserve to be valued and imitated, than run down and despised on this account.

I shall conclude, by presenting the Reader with a taste of some *Hebrew* Phrases retained by the last Translators, but turn'd into current *English* by these. There are many that have been already taken notice of in the foregoing Notes; and the diligent Reader will observe more in abundance, if he please to compare the two Translations.

New Translation.

Old Translation.

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|---|---|
| Psalms XVII. 11. They have compassed us in our steps. | They lie waiting in our way on every side. |
| XVIII. 8. Fire out of his mouth devoured. | And a consuming fire [went] out of his mouth. |
| 15. The breath of thy Nostrils. | The breath of thy displeasure. |
| XIX. 2. Day unto day uttereth speech. | One day telleth another. |
| XXII. 1. The words of my roaring. | The words of my complaint. |
| 10. I was cast upon thee from the womb. | I have been left unto thee ever since I was born. |
| XXIV. 1. The fulness thereof. L. 12. xcvi. 11, &c. | All that therein is. |
| XXXII. 11. I was a fear to mine acquaintance. | 13. They of mine acquaintance were afraid of me. |

New Translation.

Old Translation.

Pfalm XXXIX. 2. I was dumb I held my tongue and spake
with silence. nothing.

XLIX. 8. And it ceaseth. He must let that alone.

Pfalm LII. 9. It is good before Thy saints like it well.
thy saints.

LV. 19. They have no 20. They will not turn
changes.

LXXIV. 15. Thou didst 16. Thou broughtest out foun-
cleave the fountain tains, and waters out of
and the flood. the hard rocks.

LXXVI. 10. The wrath of The fierceness of men shall turn
Man shall praise thee. to thy praise.

LXXVII. 17. The skies sent The air thundred.
out a sound.

LXXXIX. 21. With whom My hand shall hold him fast.
my hand shall be e-
stablish'd.

XCVI. 9. Fear before him. Stand in awe of him.

CXIX. 123. Mine eyes fail Ain 3. Mine eyes are wasted
for thy salvation. away with looking for
thy health.

CXXX. 3. If thou, Lord, If thou, Lord, shouldst be ex-
shouldst mark iniqui- tremé to mark what is
ties, O Lord, who done amiss, O Lord, who
should stand? may abide it.

CXLII. 4. Refuge failed me. I had no place to flee unto.

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